

CONFIDENTIAL

No. 22 of 1915.

# REPORT

ON

## INDIAN NEWSPAPERS AND PERIODICALS IN BENGAL

FOR THE

Week ending the 29th May 1915.

### CONTENTS.

	PAGE.		PAGE
<b>I.—FOREIGN POLITICS.</b>		<b>(e)—Local Self-Government and Municipal Administration—</b>	
The future of the Fiji Islands ...	789	"Local Self-Government in India" ...	797
Transfer of Fiji to Australia ...	ib.	"Water scarcity in Bengal" ...	798
"The Dardanelles raid and the Greek promises" ...	ib.	Ditto ditto ...	ib.
"The war of ten armies" ...	ib.	"Scarcity not only of food but of water also" ...	ib.
		Chinsura water-works ...	ib.
<b>II.—HOME ADMINISTRATION.</b>		<b>(f)—Questions affecting the Land—</b>	
<b>(a)—Police—</b>		Nil.	
"Compensation" ...	790	<b>(g)—Railways and Communications, including Canals and Irrigation—</b>	
"Kumbha mela catastrophe" ...	ib.	Nil.	
Liakut Husain ...	ib.	<b>(h)—General—</b>	
The origin of dacoities in India ...	ib.	"I say what are you doing"?—Proposed town planning in Madras ...	
"Unrest in the Punjab" ...	791	"The Patna High Court" ...	
The causes of the recrudescence of dacoity ...	ib.	"A postal complaint" ...	
"Disgrace"—Musalman dacoits in the Punjab ...	ib.	"The proposed Moslem Hostel and wine shop" ...	
Dacoity in the 24-Parganas district ...	792	"The Government's explanation" ...	
"Dacoity in Bengal and its remedy—Frequency of dacoities in Bakarganj—A dacoity every day" ...	ib.	The Governor's greatness ...	
Prevention of dacoity ...	793	The Governor's greatness—"Enquiry and regret" ...	
"Dishonest policemen" ...	ib.	The coming Viceroy ...	
"The police and the public" ...	ib.	Appointment of Sir C. Sankaran Nair ...	
"Reform of the Bengal Police" ...	794	Ditto ditto ...	
The Arms Act ...	ib.	The Hon'ble Sir Sankaran Nair ...	
Cruelty to animals in Calcutta ...	ib.	Mr. Beatson Bell at Rangpur ...	
<b>(b)—Working of the Courts—</b>		"Helping Indian industries" ...	
Allegations against a Munsiff ...	794	"The path to life" ...	
"Magistrate Hamilton" ...	795	"A new order: Mr. Muhammad Ali Khan and Mr. Shaukat Ali Khan" ...	
<b>(c)—Jails—</b>		Internment of the three Alis ...	
"The unhappy lot of a political prisoner" ...	795	Messrs. Muhammad Ali and Shaukat Ali ...	
<b>(d)—Education—</b>		The Defence of India Act ...	
"The Sanskrit Examination Board" ...	795	"Unfounded rumour" ...	
This is not rule of the present day ...	796	<b>III.—LEGISLATION.</b>	
Abolition of Bengali as the vernacular in Dhanbaid ...	ib.	Nil.	
The salaries of teachers of the Lower Subordinate grade ...	ib.	<b>IV.—NATIVE STATES.</b>	
"Ambika Babu's prayers" ...	797	Khond rebellion in Daspalla ...	
		805	



# **V.—PROSPECTS OF THE CROPS AND CONDITION OF THE PEOPLE.**

"Terrible scarcity" ...	805
"Scarcity in Chandpur" ...	ib.

## **VI.—MISCELLANEOUS.**

Ministerial changes ...	806
Political crisis in England ...	ib.
Ditto ditto ...	ib.
The cloudy political sky of England ...	ib.
"Breaking and building" ...	ib.

# **VI.—MISCELLANEOUS—*conold.***

Delhi and Bihar ...	807
"Paid back in one's own coin" ...	ib.
"The present and the past in war" ...	808
Nation and war ...	809
"The situation in Europe" ...	ib.
The situation in the war ...	810
"The sinking of the <i>Bangali</i> " ...	811
Ditto ditto ...	ib.
The preaching of Islam ...	ib.
"The mischief of modern education" ...	ib.
Want of good editors of newspapers in India ...	812
The death of Captain Fowler, Sir Charles Bayley's son-in-law ...	ib.



## PART I OF WEEKLY REPORT.

*List of Indian Newspapers and Periodicals.*

[As it stood on the 1st January 1915.]

NOTE.—(N)—Newspapers. (P)—Periodical magazines. Papers shown in bold type deal with politics.

No.	Name of publication.	Where published.	Edition.	Name, caste and age of Editor.	Circulation.
	<i>Assamese.</i>				
1	"Banhi" (P) ...	Calcutta ...	Monthly ...	Lakshmi Narayan Bezborua, Hindu, Brahmin ; age about 46 years.	500
	<i>Bengali.</i>				
2	"Alaukik Rahasya" (P) ...	Calcutta ...	Monthly ...	Kshirod Prasad Vidyabinod, Brahmin ; age 56 years.	700
3	"Alochana" (P) ...	Howrah ...	Do. ...	Jogendra Nath Chatterji, Hindu, Brahmin ; age 48 years.	500
4	"Ananda" (P)	Mymensingh ...	Do. ...	Mahesh Chandra Bhattacharyya, Hindu, Brahmin.	500
5	"Ananda Sangit Patrika" (P).	Calcutta ...	Do. ...	Pratibha Devi, Hindu, Brahma ; age 45 years.	200
6	"Anjali" (P) ...	Do. ...	Do. ...	Krishna Behari Dutta, age 29 years	200
7	"Archana" (P) ...	Do. ...	Do. ...	Keshab Chandra Gupta, Hindu, Baidya ; age about 36 years.	800
8	"Arghya" (P) ...	Do. ...	Do. ...	Amulya Charan Sen, Hindu, Tambuli ; age 37 years.	700
9	"Aryya Kayastha Pratibha" (P).	Faridpur ...	Do. ...	Kali Prasanna Sarkar, Hindu, Kayastha ; age 75 years.	1,000
10	"Avasar" (P) ...	Calcutta ...	Do. ...	Lal Behari Datta, Hindu, Tanti ; age 50 years.	1,600
11	"Ayurveda Bikas" (P) ...	Dacca ...	Do. ...	Sudhanshu Bhushan Sen, Hindu, Baidya ; age about 41 years.	600
12	"Baidya Sammilani" (P) ...	Do. ...	Do. ...	Bikrampore, Ambastha Sammilani, Dacca,	1,000
13	"Baishnava Samaj" (P) ...	Calcutta ...	Bi-monthly ...	Surendra Mohan Adhikary ...	500
14	"Baisya Patrika" (P) ...	Jessore ...	Monthly ...	Prasanna Gopal Roy, Hindu, Barui ; age 55 years.	500
15	"Balak" (P) ...	Calcutta ...	Do. ...	J. M. B. Duncan ...	5,500
16	"Bambodhini Patrika" (P)	Db. ...	Do. ...	Sukumar Dutt, Brahmo ; age 43 years.	700
17	"Bangabandhu" (P)	Dacca ...	Do. ...	Ishan Chandra Sen, Brahmo ; age 57 years.	150
18	"Bangali" (N)	Calcutta ...	Daily ...	.....	.....
19	"Bangaratna" (N)	Krishnagar ...	Weekly ...	Kanai Lal Das, Hindu, Karmakar ; age 30 years.	1,550
20	"Bangavasi" (N)	Calcutta ...	Do. ...	Behary Lal Sarkar, Hindu, Kayastha ; age 58 years.	19,000
21	"Bankura Darpan" (N).	Bankura ...	Do. ...	Rama Nath Mukharji ; age 54 years	453
22	"Barisal Hitalshi" (N)	Barisal ...	Do. ...	Durga Mohan Sen, Hindu, Baidya ; age 37 years.	625
23	"Basumatl" (N)	Calcutta ...	Do. ...	Sasi Bhushan Mukherji and Haripada Adhikary ; age 48 years.	14,000



No.	Name of publication.	Where published.	Edition.	Name, caste and age of Editor.	Circulation
<i>Bengali—continued.</i>					
24	"Bhakti" (P) ...	Howrah ...	Monthly ...	Dines Chandra Bhattacharya, Hindu, Brahmin ; age 29 years. —(M)—	600
25	"Bharat Laxmi" (P) ...	Calcutta ...	Do. ...	Rahdha Nath De, Subarnabanik ; age about 35 years.	1,000
26	"Bharati" (P) ...	Do. ...	Do. ...	Srimati Swarna Kumari Devi, Brahmo ; age about 49 years.	9,000
27	"Bharatmahila" ...	Dacca ...	Do. ...	Srimati Saraju Bala Dutta, Brahmo ; age 33 years.	450
28	"Bharat Nari" (P) ...	Calcutta ...	Do. ...	Ananda Chandra Gupta ; Baidya ...	1,000
29	"Bhisak Darpan" (P) ...	Do. ...	Do. ...	Rai Sahib Giris Chandra Bagchi ...	250
30	"Bharatbarsha" (P) ...	Do. ...	Do. ...	Amulya Charan Ghosh Vidyabhusan, Kayastha ; age 39 years ; and Jaladhar Sen, Kayastha, age 51 years.	4,000
31	"Bidushak" (P) ...	Do. ...	Do. ...	Kshetra Nath Banerji, Brahmin ; age 41 years.	200
32	"Bijnan" (P) ...	Do. ...	Do. ...	Dr. Amrita Lal Sarkar, Satgope ; age about 43 years.	300
33	"Bikrampur" (P) ...	Mymensingh ...	Do. ...	Jogendra Nath Gupta, Hindu, Baidya ; age 35 years.	500
34	"Birbhum Varta" (N) ...	Suri ...	Weekly ...	Devendra Nath Chakravarti, Hindu, Brahmin ; age 41 years.	997
35	"Birbhumi" (P) ...	Calcutta ...	Monthly ...	Kulada Prasad Mallik, Hindu, Brahmin ; age 34 years.	1,000
36	"Birbhum Vasi" (N) ...	Rampur Hat ...	Weekly ...	Satkowri Mukherji, Hindu, Brahmin ; age 45 years.	700
37	"Brahman Samaj" (P) ...	Calcutta ...	Do. ...	Pandit Basanta Kumar Tarkanidhi...	1,000
38	"Brahma Vadi" (P) ...	Barisal ...	Monthly ...	Manamohan Chakravarti, Brahmo ; age 52 years.	660
39	"Brahma Vidya" (P) ...	Calcutta ...	Do. ...	Rai Purnendu Narayan Singh Bahadur and Hirendra Nath Dutta, Hindu, Kayastha.	800
40	"Burdwan Sanjivani" (N).	Burdwan ...	Weekly ...	Prabodhananda Sarkar, Hindu, Kayastha ; age 24 years.	400
41	"Byabasay O Baniya" (P) ...	Calcutta ...	Monthly ...	Sachindra Prosad Basu, Brahmo ; age 37 years.	900
42	"Chabbis Pargana Vartavaha" (N).	Bhawanipur ...	Weekly ...	Abani Kanta Sen, Hindu, Baidya ; age 31 years.	800
43	"Charu Mihir" (N) ...	Mymensingh ...	Do. ...	Vaikantha Nath Sen, Hindu, Kayastha ; age 42 years.	800
44	"Chhatra" (P) ...	Dacca ...	Monthly ...	Sasibhusan Mukherji, Hindu, Brahmin ; age about 49 years.	500
45	"Chikitsa Prakas" (P) ...	Nadia ...	Do. ...	Dhirendra Nath Halder, Hindu, Gandabanik ; age 33 years.	400
46	"Chikitsa Sammilani" (P) ...	Calcutta ...	Do. ...	Kaviraj Sital Chandra Chatterji, Hindu, Brahmin.	500
47	"Chikitsa Tatva Vijnan" (P) ...	Do. ...	Do. ...	Binode Lal Das Gupta, Vaidya ; age 45 years.	300
48	"Chinsura Vartavaha" (N).	Chinsura ...	Weekly ...	Dina Nath Mukherji, Brahmin ; age 49 years.	1,000
49	"Dainik Chandrika" (N).	Calcutta ...	Three issues a week.	Panchcowri Banerji, Hindu, Brahman ; age 48 years.	4,000



No.	Name of publication.	Where published.	Edition.	Name, caste and age of Editor.	Circulation.
	<i>Bengali—continued.</i>				
50	"Dainik Basumati" (N) ...	Calcutta ...	Daily ...	Sasi Bhushan Mukherji, Hindu, Brahmin ; age about 48 years, and others.	3,000
51	"Dacca Prakas" (N) ...	Dacca ...	Weekly ...	Sasi Bhushan Biswas, Hindu ...	800
52	"Darsak" (N) ...	Calcutta ...	Do. ...	Satis Chandra Bhattacharji, Brahmin ; age about 40 years.	2,00
53	"Dharma-o-Karma" (P) ...	Do. ...	Quarterly ...	Sarat Chandra Chowdhuri, Hindu, Brahmin.	1,000 to 1,200
54	"Dharma Tatva" (P) ...	Do. ...	Fortnightly ...	Vaikuntha Nath Ghosh, Brahmo ...	300
55	"Dharma Pracharak" (P) ...	Do. ...	Monthly ...	Nrsingha Ram Mukherji, Hindu, Brahmin ; age 52 years.	2,000
56	"Diamond Harbour Hitaishi" (N).	Diamond Harbour	Weekly ...	Mohendra Nath Tatwanidhi, Hindu, Mahisya ; age 53 years.	2,500
57	"Dhruba" (P) ...	Ditto ...	Monthly ...	Birendra Nath Ghosh, Hindu, Kayastha ; age 38 years.	490
58	"Education Gazette" (N) ...	Chinsura ...	Weekly ...	Kumatdeo Mukherji, Brahmin ; age 25 years.	1,500
59	"Faridpur Hitaishini" (N).	Faridpur ...	Do. ...	Raj Mohan Majumdar, Hindu, Vaidya ; age about 78 years.	900
60	"Galpa Lahari" (P) ...	Calcutta ...	Monthly ...	Jnanendra Nath Basu, Hindu, Kayastha ; age 37 years.	2,000
61	"Gambhira" (P) ...	Malda ...	Bi-monthly ...	Krishna Charan Sarkar, Hindu, Kayastha ; age about 35 years.	300
62	"Gaud-duta" (N) ...	Do. ...	Weekly ...	Krishna Chandra Agarwalla, Hindu, Baidya.	400
63	"Grihastha" (P) ...	Calcutta ...	Monthly ...	Sarat Chandra Dev, Kayastha ; age 57 years.	500
64	"Hakim" (P) ...	Do. ...	Do. ...	Masihar Rahaman, Muhammadan ; age 32 years.	500
65	"Jangipur Sangvad" (N) ...	Baghuzathganj...	Weekly ...	Sarat Chandra Pandit, Hindu, Brahmin.	100
66	"Sri Gauranga Sevaka" (P)	Murshidabad ...	Monthly ...	Lalit Mohan Banarji, Hindu, Brahmin ; age 57 years.	600
67	"Hindusthana" (N) ...	Calcutta ...	Weekly ...	Haridas Datta, Hindu, Kayastha ; age 43 years.	900
68	"Hindu Ranjika" (N) ...	Rajshahi ...	Do. ...	Kachimuddin Sarkar, Muhammadan ; age 41 years.	290
69	"Hindu Sakha" (P) ...	Hooghly ...	Monthly ...	Raj Kumar Kavyathirtha, Hindu, Brahmin.	200
70	"Hitavadi" (N) ...	Calcutta ...	Weekly ...	Chandrodaya Vidyavinode, Hindu, Brahman ; age 50 years.	37,000
71	"Islam-Rabi" (N) ...	Mymensingh ...	Do. ...	Maulvi Maziuddin Ahmad, Muslim ; age about 34 years.	700
72	"Jagat-Jyoti" (P) ...	Calcutta ...	Monthly ...	Jnanatana Kaviraj, Buddhist ; age 57 years.	700
73	"Jagaran" (N) ...	Bagerhat ...	Weekly ...	Amarendra Nath Basu, Hindu, Kayastha.	About 300
74	"Jahannahi" (P) ...	Calcutta ...	Monthly ...	Sudhakrista Bagchi, Hindu, Brahmin ; age 31 years.	600
75	"Jangipur Samoad" (N) ...	Murshidabad ...	Weekly ...	Sarat Chandra Pandit, Hindu, Brahmin.	About 100



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	<i>Bengali—continued.</i>				
76	"Janmabhumi" (P) ...	Calcutta	Weekly	Jatindranath Dutta, Hindu, Kayastha ; age 31 years.	300
77	"Jasohar" (N) ...	Jessore	Do.	Ananda Mohan Chaudhuri, Hindu, Kayastha.	600
78	"Jubak" (P) ...	Santipur	Monthly	Jnananda Pramanik, Brahmo ; age 40 years.	300
79	"Jugi-Sammilani" (P) ...	Comilla	Do.	Radha Govinda Nath, Hindu, Jugi ; age about 35 years.	1,500
80	"Jyoti" (N) ...	Chittagong	Weekly	Kali Shankar Chakravarty, Brahmin ; age 48 years.	2,000
81	"Kajer-Loke" (P) ...	Calcutta	Monthly	Saroda Prasad Chatterji, Brahmin ; age 48 years.	350
82	"Kalyani" (N) ...	Magura	Weekly	Bisweswar Mukherji, Brahmin ; age 50 years.	300
83	"Kangal" (P) ...	Calcutta	Monthly	Akinuddin Pradhan, Muhammadan ; age 20 years.	100
84	"Kanika" (P) ...	Murshidabad	Do.	Umesh Chandra Bhattacharya, Hindu, Brahmin ; age 39 years.	150
85	"Karmakar Bandhu" (P) ...	Calcutta	Do.	Banamali Seth, Hindu, Swarnaakar ; age 44 years.	500
86	"Kasipur-Nibasi" (N) ...	Barisal	Weekly	Pratap Chandra Mukharji, Hindu, Brahman ; age 69 years.	500
87	"Kayastha Patrika" (P) ...	Calcutta	Monthly	Upendra Nath Mitra, Hindu, Kayastha ; age 33 years.	750
88	"Khulnavasi" (N) ...	Khulna	Weekly	Gopal Chandra Mukharji, Hindu, Brahman ; age 53 years.	350
89	"Krishak" (P) ...	Calcutta	Monthly	Nikunja Bihari Datta, Kayastha ; age 41 years.	1,000
90	"Krishi Samvad" (P) ...	Dacca	Do	Nishi Kanta Ghosh, age about 35 years.	1,000
91	"Kshristya Bandhav" (P) ...	Do.	Do.	Mathura Nath Nath, Christian ; age about 51 years.	500
92	"Kushadaha" (P) ...	Do.	Do.	Jagindra Nath Kundu, Hindu, Brahma ; age 37 years.	500
93	"Mahajan-Bandhu" (P) ...	Do.	Do.	Raj Krishna Pal, Hindu, Tambuli ; age 45 years.	400
94	"Mahila" (P) ...	Do.	Do.	Revd. Braja Gopal Neogi, Brahma ; age 60 years.	200
95	"Mahila Bandhav" (P) ...	Do.	Do.	Miss K. Blair ; age 60 years	500
96	"Mahishya Mahila" (P) ...	Do.	Do.	Srimati Krishna Bhabani Biswas	300
97	"Mahisya Samaj" (P) ...	Do.	Do.	Narendra Nath Das, Hindu, Kaivarta	1,200
98	"Mahisya-Surhid" (P) ...	Diamond Harbour	Do.	Haripada Haldar, Hindu, Kaivarta ; age 81 years.	350
99	"Malancha" (P) ...	Calcutta	Do.	Kali Prasanna Das Gupta ; Hindu, Vaidya ; age 45 years.	1,500
100	"Malda Samachar" (N) ...	Malda	Weekly	Kaliprasanna Chakravarty, Hindu, Brahmin.	1,100
101	"Manasi" (P) ...	Do.	Do.	Subodh Chundra Dutt and others, Hindu, Kayastha ; age 40 years.	2,000
102	"Mandarmala" ...	Do.	Do.	Umesh Chandra Das Gupta, Hindu, Brahmo ; age about 57 years.	400



No.	Name of publication.	Where published.	Edition.	Name, caste and age of Editor.	Circulation.
	<i>Bengali—continued.</i>				
103	"Medini Bandhab" (N)	Midnapore	Weekly	Gossaindas Karan, Hindu, Satgope ; age 26 years.	500
104	"Midnapore Hitalshi" (N).	Do.	Do.	Manmatha Nath Nag, Hindu, Kayastha ; age 38 years.	1,700
105	"Moslem Hitalshi" (N).	Calcutta	Do.	Shaikh Abdur Rahim and Mozummul Haque.	6,300
106	"Muhammadi" (N)	Do.	Do.	Muhammad Akram Khan, Musalman ; age 40 years ; and Maulvi Akbar Khan.	About 7,000
107	"Mukul" (P)	Do.	Monthly	Hem Chandra Sarkar, Brahmo ; age 40 years.	450
108	"Murshidabad Hitalshi" (N).	Saidabad	Weekly	Banwari Lal Goswami, Hindu, Brahmin ; age 50 years.	250
109	"Nabagraha Prasanga" (P)	Mymensingh	Monthly	.....	.....
110	"Nandini" (P)	Howrah	Do.	Ashutosh Das Gupta Mahallanabis, Hindu, Baidya ; age 32 years.	500
111	"Natya Mandir" (P)	Calcutta	Do.	Mani Lal Banerji, Hindu, Brahmin ; age 31 years.	700
112	"Narayan" (P)	Do.	Do.	Mr. Chitta Ranjan Das, Hindu ; age 48 years.	2,000
113	"Navya Banga" (N)	Chandpur	Weekly	Harendra Kishor Ray, Hindu, Kayastha ; age 26 years.	400
114	"Nayak" (N)	Calcutta	Daily	Ray Kumar Sen Gupta, Hindu ; age 35 years.	1,000
115	"Navya Bharat" (P)	Do.	Monthly	Devi Prasanna Ray Chaudhuri, Brahma ; age 62 years.	1,000 to 1,500
116	"Nihar" (N)	Contai	Weekly	Madhu Sudan Jana, Brahma ; age 55 years.	500
117	"Nirjhar" (P)	Calcutta	Quarterly	Srish Chandra Ray, Kayastha ; age about 50 years.	500
118	"Noakhali Sammilani" (N)	Noakhali Town	Weekly	Fazlar Rahman, Muhammadan ; age 30 years.	500
119	"Pabna Hitalshi" (N)	Pabna	Do.	Basanta Kumar Vidyabinoda Bhattacharyya, Hindu, Brahman.	650
120	"Pakshik Patrika" (P)	Serampore	Fortnightly	Basanta Kumar Basu, Hindu, Kayastha ; age 35 years.	500
121	"Pallivashi" (N)	Kalna	Weekly	Sashi Bhushan Banarji, Hindu, Brahman ; age 50 years.	200
122	"Pallivarta" (N)	Bongong	Do.	Charu Chandra Ray, Hindu, Kayastha ; age 44 years.	500
123	"Pantha" (P)	Calcutta	Monthly	Rajendra Lal Mukharji	800
124	"Pataka" (P)	Do.	Do.	Hari Charan Das, Hindu, carpenter by caste.	500
125	"Prabahini" (N)	Do.	Weekly	Panchkari Banerji, Hindu, Brahmin	3,000
126	"Prachar" (P)	Jayanagar	Monthly	Rev. G. C. Dutt, Christian ; age 48 years.	1,400
127	"Praja Bandhu" (N)	Tippera	Fortnightly	Purna Chandra Chakraverti, Kayastha Brahmin ; age 32 years.	210
128	"Prajapati" (P)	Do.	Monthly	Jnanendra Nath Kumar	1,500
129	"Prakriti" (P)	Do.	Do.	Devendra Nath Sen	800



No.	Name of publication.	Where published.	Edition.	Name, caste and age of Editor.	Circulation.
<i>Bengali—continued.</i>					
130	"Prantavasi" (N)	Netrakona	Fortnightly	Joges Chandra Chowdhuri, Brahman	800
131	"Prasun" (N)	Katwa	Weekly	Banku Behari Ghosh, Goals, age 44 years.	575
132	"Pratihar" (N)	Berhampore	Do.	Kamakshya Prasad Ganguly, Hindu, Brahmin; age 67 years.	506
133	"Pratima" (P)	Calcutta	Monthly	Hari Sadhon Mukharji, Brahmin; age 40 years.	500
134	"Prativasi" (P)	Do.	Do.	Satya Charan Mitra, Kayastha; age 32 years.	500
135	"Pravasi" (P)	Do.	Do.	Ramanunda Chatterji, M.A., Brahmo; age 56 years.	5,000
136	"Priti" (P)	Do.	Do.	Pransankar Sen, M.A., Hindu, Baidya; age 31 years.	300
137	"Rahasya Prakash" (P)	Do.	Do.	Purna Chandra De, Subarnabanik; age 34 years.	300
138	"Rajdut" (P)	Do.	Do.	Rev. Rasra Maya Biswas, Christian; age 32 years.	700
139	"Rampur Darpan" (N)	Rangpur	Weekly	Sarat Chandra Majumdar, Hindu, Brahmin; age 48 years.	400
140	"Rangpur Sahitya Patrika" (P)	Parisad Do.	Quarterly	Panchanan Sarkar, M.A., B.L., Hindu, Rajbansi.	500
141	"Ratnakar" (N)	Asansol	Weekly	Satya Kinkar Banerji; age 31 years; Hindu, Brahmin.	200
142	"Sabuj Patra" (P)	Calcutta	Monthly	Pramatha Nath Chaudhuri, Brahmin; age about 40 years.	500
143	"Sadhak" (P)	Nadia	Do.	Satis Chandra Viswas, Hindu, Kairvarta; age 33 years.	200
144	"Sahitya" (P)	Calcutta	Do.	Suresh Chandra Samajpati; age about 47 years.	3,000
145	"Sahitya Parisad Patrika" (P)	Do.	Quarterly	Mahamahopadhyaya Satis Chandra Vidyabhusan, Hindu, Acharyya by caste; age 50 years.	1,800
146	"Sahitya Sanhita" (P)	Do.	Monthly	Shyama Charan Kaviratna, Brahmin; age 61 years.	500
147	"Sahitya Samvad" (P)	Howrah	Do.	Pramatho Nath Sanyal, Hindu, Brahmin; age 35 years.	1,300
148	"Saji" (P)	Calcutta	Do.	Kshetra Mohan Gupta	300
149	"Samaj" (P)	Do.	Do.	Radha Govinda Nath	700
150	"Samaj Bandhu" (P)	Do.	Do.	Adhar Chandra Das	450
151	"Samaj Chitra" (P)	Dacca	Do.	Satish Chandra Roy	300
152	"Samay" (N)	Calcutta	Weekly	Jnanendra Nath Das, Brahmo; age 61 years.	About 1,000
153	"Sammilan" (P)	Do.	Quarterly	Kunja Behari Das, a barber by caste	200
154	"Sammilani" (N)	Do.	Fortnightly	Kali Mohan Bose, Brahmo; age about 42 years.	300
155	"Sammilani" (P)	Do.	Monthly	Bijay Krishor Acharyya, B.A., LL.B., Christian; age 47 years.	400
156	"Sandes" (P)	Do.	Do.	Upendra Kishore Roy Chowdhury, Brahmo; age 46 years.	3,000
157	"Sanjivani" (N)	Do.	Weekly	Sivanath Sastri, M.A., and others	6,000



No.	Name of publication.	Where published.	Edition.	Name, caste and age of Editor.	Circulation.
<i>Bengali—continued.</i>					
158	"Sankalpa" (P) ...	Calcutta ...	Monthly ...	Amulya Chandra Ghosh, Kayastha ; age about 34 years.	2,000
159	"Sansodhini" (N) ...	Chittagong ...	Weekly ...	Kashi Chandra Das Gupta, Brahmo ; age about 60 years.	400
160	"Saswati" (P) ...	Calcutta ...	Monthly ...	Nikhil Nath Roy, Kayastha ; age 50 years.	500
161	"Sebak" (P) ...	Dacca ...	Do. ...	Harananda Gupta, Brahmo ...	300
162	"Senapati" (P) ...	Calcutta ...	Do. ...	Revd. W. Carey ; age 58 years ...	200
163	"Serampore" (N) ...	Serampore ...	Fortnightly ...	Basanta Kumar Basu, Hindu, Kayastha ; age 35 years.	400
164	"Sisu" (P) ...	Calcutta ...	Monthly ...	Baradakanta Majumdar, Hindu, Kayastha ; age 40 years.	5,000
165	"Saurabha" ...	Dacca ...	Do. ...	Kedar Nath Majumdar, Hindu, Kayastha ; age 41 years.	1,000
166	"Siksha-o-Swasthya" (P) ...	Calcutta ...	Do. ...	Atul Chandra Sen, M.A., B.L., Baidya ; age 40 years.	200
167	"Sikshak" (P) ...	Barisal ...	Do. ...	Revd. W. Carey ; age 57 years ...	125
168	"Siksha Prachar" (P) ...	Mymensingh ...	Do. ...	Maulvi Moslemuddin Khan Chowdhury ; age 37 years.	1,000
169	"Siksha Samachar" (N) ...	Dacca ...	Weekly ...	Abinas Chandra Gupta, M.A., B.L., Vaidya ; age 38 years.	1,500
170	"Snehamayi" (P) ...	Do. ...	Monthly ...	Revd. A. L. Sarkar ...	700
171	"Sopan" (P) ...	Do. ...	Do. ...	Hemendra Nath Datta, Brahmo ; age 37 years.	250
172	"Sri Nityananda Sebak" (P)	Murshidabad ...	Do. ...	Avinash Chandra Kavyatirtha, Brahmin ; age 47 years.	400
173	"Sri Baishnav Dharma Prachar" (P).	Burdwan ...	Do. ...	Krishna Behari Goswami, Brahmin ; age 30 years.	300
174	"Sri Sri Vaishnava Sangini" (P).	Calcutta ...	Do. ...	Madhusudan Das Adhikari, Vaishnav ; age 32 years.	600
175	"Sri Sri Vishnu Priya-o-Ananda Bazar Patrika" (N).	Do. ...	Weekly ...	Rasik Mohan Chakravarti, Brahmin ; age 42 years.	1,600
176	"Subarna-banik" (N) ...	Do. ...	Do. ...	Kiran Gopal Sinha, Hindu, Subarnabanik ; age 31 years.	1,000
177	"Sumati" (P) ..	Dacca ...	Monthly ...	Purna Chandra Ghosh, Kayastha ; age 41 years.	431
178	"Suprabhat" (P) ...	Calcutta ...	Do. ...	Sm. Kumudini Mittra, Brahmo ; age 31 years.	900
179	"Suraj" (N) ...	Pabna ...	Weekly ...	Kishori Mohan Roy, Hindu, Kayastha ; age 39 years.	500
180	"Suhrit" (P) ..	Calcutta ...	Monthly ...	Hari Pada Das, B.A., Brahmo ; age 31 years.	300
181	"Surabhi" (P) ...	Contai ...	Do. ...	Baranashi Banerji, Hindu, Brahmin ; age 46 years.	300
182	"Swarnakar Bandhav" (P)	Calcutta ...	Do. ...	Nagendra Nath Shee, M.A., goldsmith by caste ; age 42 years.	500
183	"Swastha Samachar" (P) ...	Do. ...	Do. ...	Dr. Kartik Chandra Bose, M.B. ...	4,000
184	"Tambuli Patrika" (P) ...	Do. ...	Do. ...	Rajendra Nath Som, Tambuli ; age 33 years.	600



No.	Name of publication.	Where published.	Edition.	Name, caste and age of Editor.	Circulation.
<i>Bengali—concluded.</i>					
185	"Tambuli Samaj" (P) ...	Calcutta	Monthly	Rajkristo Paul and others, Hindu, Tambuli ; age 37 years.	300
186	"Tapaban" (P) ..	Do.	Do.	Shyama Charan Sarkar, Hindu, Kayastha ; age 40 years.	700
187	"Tattwa Kaumudi" (P) ...	Do.	Fortnightly	Lalit Mohan Das, M.A., Brahmo ; age 43 years.	500
188	"Tattwa Manjari" ...	Do.	Monthly	Kali Charan Basu ; age about 42 years.	600
189	"Tattwa-bodhini Patrika" ...	Do.	Do.	Rabindra Nath Tagore, Brahmo ; age 53 years.	300
190	"Theatre" (N) <sup>o</sup> ...	Do.	Weekly	Moni Lal Banerji, Brahmin ; age about 30 years.	800
191	"Toshini" (P) ...	Dacca	Monthly	Anukul Chandra Gupta, Baidya ; age 43 years.	1,250
192	"Trade Gazette" (P) ...	Calcutta	Do.	Kamal Hari Mukherji	900 to 1,000
193	"Triveni" (P) ...	Gacha	Do.	Satis Chandra Chakravarti, Brahmin ; age 41 years.	100
194	"Tripura Hitaishi" (N) ...	Comilla	Weekly	Afazuddin Ahmad	600
195	"Uchchasa" (P) ...	Calcutta	Monthly	Bhabataran Basu, Hindu, Kayastha ; age 34 years.	150
196	"Udbodhana" (P) ...	Do.	Do.	Swami Saradananda	1,500
197	"United Trade Gazette" (P) ...	Do.	Do.	Narayan Krishna Goswami, Brahmin ; age 29 years.	3,000 to 10,000
198	"Upasana" (P) ...	Murshidabad	Do.	Radha Kamal Mukherji, Hindu, Brahmin ; age 27 years.	100
199	"Utsav" (P) ...	Calcutta	Do.	Ramdayal Majumdar, M.A., and others.	1,000
200	"Yamuna" (P) ...	Do.	Do.	Phanindra Nath Pal, B.A., Kayastha ; age 31 years.	900
201	"Vartavaha" (N) ...	Banaghat	Weekly	Girija Nath Mukherji, Hindu, Brahmin ; age 45 years.	415
202	"Vasudha" (P) ...	Calcutta	Monthly	Banku Behari Dhar, Baldya	500
203	"Vijaya" (P) ...	Do.	Do.	Manoranjan Guha Thakurta, Hindu, Kayastha ; age 53 years.	700
204	"Viswadut" (N) ...	Howrah	Weekly	Nogendra Nath Pal Chowdhury, Hindu, Kayastha ; age 38 years.	2,000
205	"Viswavarta" (N) ...	Dacca	Do.	Abinash Chandra Gupta, Vaidya ; age 37 years.	1,000
206	"Yogi Sakha" (P) ...	Calcutta	Monthly	Adhar Chandra Nath, Yogi ; age 51 years.	750
207	"Yubak" (P) ...	Santipur	Do.	Yogananda Pramanick, Brahmo ; age 40 years.	300
<i>English-Bengali.</i>					
208	"Ananda Mohan College Magazine." (P).	Mymensingh	Monthly	Kumud Bandhu Chakravarti, Hindu, Brahmin.	300
209	"Bangavasi College Magazine" (P).	Calcutta	Do.	G. C. Basu ; Hindu Kayastha ; age 49 years.	600
210	"Commercial Advertiser" (N)	Do.	Weekly	Radha Kissen Mukherji, Hindu, Brahmin ; age 50 years.	250

\* Suspended



No.	Name of publication.	Where published.	Edition.	Name, caste and age of Editor.	Circulation.
<i>English-Bengali—concl'd.</i>					
211	"Dacca College Magazine" (P).	Dacca	Quarterly	Mr. R. B. Pamsbotham, and Bidhubhushan Goswami, Hindu, Brahmin.	510
212	"Dacca Gazette" (N)	Do.	Weekly	Satya Bhusan Dutt Roy, Baidya; age 48 years.	500
213	"Dacca Review" (P)	Do.	Monthly	Satyendra Nath Bhadra and Bidhubhushan Goswami.	800
214	"Fraternity" ...	Calcutta	Quarterly	Rev. W. E. S. Holland	200
215	"Jagannath College Magazine" (P).	Do.	Monthly	Rai Lalit Mohan Chatterji Bahadur, Brahmo.	900
216	"Rajshahi College Magazine" (P).	Dacca	Quarterly	Board of Professors, Rajshahi College.	300
217	"Rangpur Dikprakash" (N).	Rangpur	Weekly	Dinesh Ch. Chaudhuri	300
218	"Sanjaya" (N)	Faridpur	Do.	Rama Nath Ghosh, Hindu, Kayastha; age about 41 years.	500
219	"Scottish Churches College Magazine" (P).	Calcutta	Five issues in the year.	Rev. J. Watt, M.A., and S. C. Ray	1,200
220	"Tippera Guide" (N)	Comilla	Weekly	Rajani Kanta Gupta, Hindu, Vaidya; age 49 years.	500
<i>Garo.</i>					
221	"Achikni Ribeng" (P)	Calcutta	Monthly	E. G. Phillips	550
222	"Phring Phring" (P)	Do.	Do.	D. McDonald	400
<i>Hindi.</i>					
223	"Bharat Mitra" (N)	Calcutta	Weekly	Babu Ambika Prasad Baghai, Hindu, Brahmin; age 40 years.	3,000
224	"Bir Bharat" (N)	Do.	Do.	Pandit Ramananda Dobey, Hindu, Brahmin; age 32 years.	1,500
225	Calcutta Samachar (N)	Do.	Do.	Amrita Lal Chakravarti; Hindu, Brahmin; age about 60 years.	2,000
226	"Chota Nagpur Dut Patrika" (P).	Ranchi	Monthly	Rev. E. H. Whitley, Christian	450
227	"Dainik Bharat Mitra" (N).	Calcutta	Daily	Babu Ram Parad Kar, Hindu, Kshatriya; age 33 years.	2,500
228	"Daragar Daptar" (P)	Do.	Monthly	Ram Lal Burman, Hindu, Kshatriya; age 29 years.	800
229	"Hindi Vangavasi" (N)	Do.	Weekly	Harikissan Joahar, Hindu, Kshatriya; age 39 years.	5,500
230	"Jaina Siddhanta Bhaskar" (P).	Do.	Monthly	Padmaraj Jaina, Hindu, Jain; age about 40 years.	.....
231	"Manorajan" (P)	Do.	Do.	Ishwari Prasad Sharma, Hindu, Brahmin; age 52 years.	500
232	"Marwari" (N)	Do.	Weekly	Iswar Prasad Sharma; Hindu, Brahmin; age 44 years.	300
233	"Ratnakar" (P)	Do.	Monthly	Hari Kissen Joahar, Hindu, Kshatriya; age 38 years.	1,000



No.	Name of publication.	Where published.	Edition.	Name, caste and age of Editor.	Circulation.
	<i>Parvatiya.</i>				
234	Gurkha Khabar Kogat " (P)	Darjeeling	Monthly	Revd. G. P. Pradhan, Christian ; age 62 years.	400
	<i>Persian.</i>				
235	"Hablul Matin" (N) ...	Calcutta	Weekly	Saiyid Jelaluddin, Muhammadan ; age 70 years.	1,500
	<i>Poly-lingual.</i>				
236	"Printers' Provider" (P) ...	Calcutta	Monthly	S. T. Jones	500
	<i>Sanskrit.</i>				
237	"Vidyodaya" (P)	Calcutta	Monthly	Bhaba Bibhuti Bidyabhushan, M.A., Hindu, Brahmin ; age 33 years.	500
	<i>Bengali-Sanskrit.</i>				
238	"Aryya Prabha" (P)	Chittagong	Monthly	Kunja Behari Tarkasiddhanta, Brahmin.	500
239	"Hindu Patrika" (P)	Jessore	Do.	Rai Yadu Nath Mazumdar Bahadur, Barujibi ; age 61 years.	940
240	"Sri Vaishnava Sevika" (P)	Calcutta	Do.	Hari Mohan Das Thakur ...	400
	<i>Urdu.</i>				
241	"Negare Bazm" (P)	Calcutta	Monthly	Muhammad Sayed Hossan Askari, M.A., age 27 years, and another.	400
242	"Refaqut" (N)	Do.	Daily	Munshi Muhammad Nazimuddin Ahmed, Muhammadan ; age 42 years.	700
243	"Resalut" (N) ...	Do.	Do.	Maulvi Golam Hossain, Muhammad- an ; age about 31 years.	1,000
244	"Resalut" (P) ...	Do.	Monthly	Maulvi Golam Hossain, Muham- madan ; age about 30 years.	400
245	"Safir" (N) ...	Do.	Daily	Hakim Ali Hussain Safir	1,000
246	"Tandrut" (P)	Do.	Monthly	Dr. Kartik Chandra Bose, Hindu, Kayastha ; age 44 years.	500
247	"Tirmezu" (N)	Do.	Daily	.....	
	<i>Uriya.</i>				
248	"Utkal Varta" ...	Calcutta	Weekly	Mani Lal Moharana, Karmakar by caste ; age about 50 years.	200



## I.—FOREIGN POLITICS.

THE *Dainik Basumati* (Calcutta) of the 19th May refers to the consternation caused among the Indian immigrant population of Fiji by the impending transfer of the government of those islands from the Colonial Office to the direct control of the Australian Commonwealth. In the latter contingency the lot of the Indians will be hard indeed. Let there be a protest against this change by the Government of India.

DAINIK BASUMATI,  
May 19th, 1915.

2. The *Dainik Bharat Mitra* (Calcutta) of the 19th May writes :—  
It is reported that correspondence is going on between the Home Government and the Australian Government regarding the transfer of the Fiji Islands to the Commonwealth. By such a transfer the position of Indians in the Fiji Islands will become very bad, because of all the Colonies of England nowhere are the Indians so much hated as in the Commonwealth of Australia. One can very well imagine what the plight of the Indians will be by this transfer, the effect of which will be felt in India also. We hope the Indian Government will protest against this transfer.

DAINIK BHARAT  
MITRA,  
May 19th, 1915.

3. The *Anwar-ul-Akhbar* (Calcutta) of the 25th May has a long article on the slowness of progress in the Dardanelles, in the course of which it observes that from the accounts received by this and last weeks' mails, it has now been proved that the naval activities of the Allied fleets were slow in progress not only on account of bad weather but also because the promises of help which had been held out by Greece to the Allies were not fulfilled. The paper condemns Greece for her breach of faith and her ungratefulness to England and France, to whom she owes her very existence and who have always rendered her valuable aid. It remarks that it is a wonder that in spite of the fact that blood relationship exists between His Majesty and the King of Greece and that Greece was offered a large province in Asia Minor, she should have failed to keep to her word.

ANWAR-UL-AKBAR  
May 25th, 1915.

4. The Persian edition of the *Hablul Matin* (Calcutta) of the 17th May, reviews the war as usual in an article entitled as noted in the margin, in the course of which it says :—

PERSIAN EDITION OF  
THE HABLUL MATIN,  
May 17th, 1915.

The English papers say that Germany should either compensate the Americans or be prepared to fight against the United States, but the *Hablul Matin* believes that America will not declare war in the present circumstances, because she can ill afford to give up the vast profits she is reaping from her neutrality.

Most of the English papers believe that Italy will very soon join in the war against Germany. Undoubtedly Italy is trying to make good her past losses. It remains to be seen which group of Powers she will choose to join. The Entente Powers cannot much advance her political and commercial interests. They can only help her by advancing money and granting her autonomy in Albania, but her risks in joining in the war are greater than any financial help that she may expect. If the Entente Powers can prevail upon Russia (which they cannot do) to make over, in case of conquest, Constantinople to Italy, then she may be induced to join the Allies. It is stated that Turkey, Germany and Austria had offered Algeria and Tunis to Italy, and by reason of the proximity of these two countries to Tripoli and their being situated on the Mediterranean Sea, this arrangement might have been very advantageous to Italy; but without doubt the realisation of this object is impossible for Italy as long as the English and the French fleets are present in the Mediterranean. Hence the indecision of Italy.

Since Germany would not be able to help Italy against the French and English forces operating on the Mediterranean coast in the event of Italy participating in the war in favour of Germany, she considers Italy's neutrality to be beneficial to her.

Speaking of the Balkan States, the paper says that the leanings of Bulgaria towards Austria and Germany are well known. The financial help given by Germany to Bulgaria for concentration of forces proves this clearly.



With a similar object England advanced a loan of five million pounds to Roumania. It was hoped that this loan would strengthen the bond between Roumania and the Allies, but the statement that Constantinople would be handed over to Russia in case of conquest, has frustrated this hope. In spite of the neutrality of Bulgaria and Roumania, officers, munitions, and big guns continue to reach Constantinople from Germany and Austria without obstruction.

The English papers say that Greece will not join the Allies on account of the Queen of Greece being a sister of the German Emperor, but the *Hablul Matin* believes that the estrangement of Greece from the Allies is due to the policy of giving Constantinople to Russia in the event of conquest, because Greece knows that if Constantinople goes to Russia, her present honour, prestige and liberty will not last long. If Constantinople is conquered and passes into Russian possession all the Balkan States will unite and thus a great war may break out in the Near East. The paper considers the premature announcement regarding the disposal of Constantinople to be one of the greatest political blunders of the Allies.

As regards the Dardanelles raid, the paper observes that, as it has repeatedly said, a long time and huge sacrifices are required for the success of this enterprise. The paper believes that even now, if it be possible, the Allies had better make peace with Turkey and remove the blockade of the Dardanelles.

## II.—HOME ADMINISTRATION.

### (a)—Police.

BANGAVASI,  
May 22nd, 1915.

5. Referring to the award of compensations to the sufferers in the Budge-Budge riot, the *Bangavasi* (Calcutta) of the 22nd May writes:—

"Compensations."  
The widows of the two persons who were inadvertently killed have received Rs. 250 each. One of these is the widow of Rukmini Kanta. The widow and children of a European police officer killed in the riot have been granted a handsome pension. Cannot the widow of a Hindu claim at least half the pension of the widow of a European, both having been killed in the same riot?

BANGAVASI,  
May 22nd, 1915.

6. The *Bangavasi* (Calcutta) of the 22nd May regrets the loss of life at "The Kumbha mela catas-trophe." Hardwar on the occasion of the Kumbha mela, and hopes that in future the authorities will take ample precautions to prevent its recurrence. It is also remarked that the enquiry into the fatal accident, in which 22 people were killed, ought to have been made by a mixed commission composed of officials and non-officials, instead of merely by the local Magistrate.

BANGALI,  
May 21st, 1915.

7. Referring to the orders issued upon Liakut Husain at Krishnaganj, Liakut Husain. Purnea, Bhagalpur and Bankipur, prohibiting him from delivering any political speeches or even talking politics with anybody, the *Bangali* (Calcutta) of the 21st May writes that the Maulvi has nothing to do with politics now and devotes all his energies to the cause of *swadeshi*. Of course, it is not very difficult to explain *swadeshi* as something political in nature, but what earthly purpose does it serve to hurt the feelings of a man like Maulvi Liakut Husain unnecessarily?

DAINIK BASUMATI,  
May 19th, 1915.

8. The *Dainik Basumati* (Calcutta) of the 19th May writes that Anglo-Indians ascribe the recent recrudescence of dacoities in India to the machinations of some educated Indians who thus seek to bring about India's emancipation. They call the Indians seditious people, who deserve no fresh political rights but rather repression. Sir Michael O'Dwyer, annoyed by these writings of the Anglo-Indian papers, felt it impossible to keep silent, and clearly explained that these dacoities were not due to political motives. We ourselves have often said the same thing. Education is an influence that makes for peace and order. Occasionally Anglo-Indians, like Principal James, do recognise this. The story of the many dacoities in the Punjab ought to bring over other Anglo-Indians to Mr. James's way of thinking. The fact is that these dacoits, being uneducated, were foolish enough



to believe rumours that the British Raj in India was coming to an end and German Rule was being substituted. Only uneducated men could possibly credit such silly stories. Nevertheless Anglo-Indians will go on saying that education is at the root of all these dacoities. The real fact is our educated classes are disliked by Anglo-Indians because of their habit of agitating on political questions.

9. The following is taken from the *Basumati* (Calcutta) of the 22nd May :—

"Unrest in the Punjab."

His Honour the Lieutenant-Governor of the Punjab has recently expressed the same views as ourselves about the cause of the unrest in the Punjab. His Honour holds that the unrest is economical in origin and has nothing to do with politics, whatever people living thousands of miles away from India may say to the contrary. The Anglo-Indian Press, of course, still say that the unrest is political in nature, but the results of the trials in what are known as the Bakarpur and Isanala cases, amply prove the incorrectness of their opinion. There was dire scarcity of food in the province, while Hindu merchants and bankers had a plentiful stock of food-grains. The goading of hunger, as well as the false rumours, which the ignorant people of the Punjab easily believed, about the Germans having invaded India, drove them to the commission of crimes, such as looting, dacoity, etc. The Anglo-Indian Press seem to be furious because Government did not seek their advice in connection with the unrest. Do these eminent folk then expect that Government should always act according to their counsel? Then, again, if the unrest had been political, would such a large number of sepoys have been sent from the Punjab to the front or would the Punjabi sepoys themselves have been eager to lay down their lives in the service of the King-Emperor? We are very glad to find that the Lieutenant-Governor of the Punjab has not been led astray by the howling of the Anglo-Indian Press, and that he has not laid the blame for the unrest at the door of the people of India. It is a well-known fact that a single mistake committed by a ruler often leads to dire consequences. Lord Curzon's error led to no end of mischief, and Sir Alexandar Mackenzie's blunder is still bearing its evil fruit. We hope that the lowering of the price of wheat, due to the stoppage of its export, as well as the good condition of the crops this year, will put an end to the unrest in the Punjab very soon.

BASUMATI,  
May 22nd, 1915.

10. Want and high prices, writes the *Basumati* (Calcutta) of the 22nd May, are the main causes of the recrudescence of dacoity in Bengal. The Anglo-Indians here are unfortunately unwilling to admit this. An

The causes of the recrudescence of dacoity.

Anglo-Indian contemporary of the Punjab, however, says that poverty is the cause of the recrudescence of dacoity in that province and that various false rumours are exciting the minds of villagers. He, therefore, advises that no news should be withheld from the public. We think that people are being driven by distress to commit dacoity. The situation cannot be improved without providing the people with means of earning their livelihood, and for this arts and industries should be developed. The paper, however, does not deny that something should be done to prevent the circulation of false rumours.

BASUMATI,  
May 22nd, 1915.

11. The *Dainik Basumati* (Calcutta) of the 20th May writes :—

"Disgrace"—Musalman dacoits in the Punjab.

The account which Mr. Coteman, Superintendent of Police, Muzaffargarh, has, in his evidence in the Punjab Jugiwalla dacoity case, given of the conduct of illiterate Musalmans, will make all educated Musalmans, not only of India but of the entire civilised world, lower their heads in shame. The Musalmans of the Punjab have to-day become guilty of the same fiendish barbarity, as at present characterises the conduct of the Germans, which has filled the entire civilised world with shame and disgust. They have not honoured the chastity of women. The Musalmans of the Punjab have committed the same oppression on innocent Hindu women as has been committed by war-mad, revengeful German soldiers on the women of their enemies. This is Mr. Coteman's statement. Emperor Akbar tried his best to make Hindus and Musalmans forget their mutual enmity as conquered and conquerors and live in peace and happiness in the same country, but the conduct of his descendants frustrated this effort on his part. Next,

DAINIK BASUMATI,  
May 20th, 1915.



when after a political revolution, the vast country of India came under the sole sovereignty of the English, efforts were made, with the help of English education, to remove all sectarian narrowness and form a nation of united Indians. To-day Hindus and Musalmans are filled with grief at the conduct of some illiterate Musalmans, who have so foolishly undone the work of Musalman leaders like Sir Syed Ahmed, Badruddin Tayebji and Rahamatulla Muhammad Sayani, and tarnished the Musalman name with the disgrace of barbarity and who are enemies of their race, enemies of their community, enemies of their country, enemies of religion and a shame to mankind.

Mr. Coteman has said, "a wholesale rape had been committed on Hindu women." One seldom hears of such a terrible thing. Not even the "beloved" Musalmans of Sir Bampfylde Fuller had been guilty of such misdeeds during the worst days of unrest in Eastern Bengal.

Next, Mr. Coteman had to admit that he had not received the least help from the respectable Musalmans of Alipur *tahsil* in his work of checking dacoity, but the Hindus had never hesitated to help him. Sitapur had been saved mainly with the help of Dewan Bishen Chand and Dewan Kishem Chand. Over and above this, Mr. Coteman said that the dacoits had shown no animosity towards the English. This reflection was nothing but the fruit of his wonderful power of reasoning.

This oppression has been committed in the Punjab. A number of ignorant brutes have plundered the country and committed outrages on women, but Government is doing its duty. The dacoits are being arrested and will be punished according to their deserts. None in future will dare to commit such crimes. The authorities also will surely take steps to prevent a recurrence of such incidents.

But where are the Hindu and Musalman leaders who flood the country with platform speeches on the establishment of national unity? What are they doing to soothe the mental agony of those whose wives, sisters or daughters have been violated? All efforts at national unity will be ineffectual so long as the cause of this agony is not removed and the balm of sympathy applied.

Though a number of barbarous Musalmans have disgraced the Musalman name by their conduct, we advise all Musalman leaders not to delay in deciding what course they should adopt in this connection in order to retrieve the fair name of Islam by rendering every possible help to the Hindus.

BASUMATI,  
May 22nd, 1915.

12. Referring to the occurrence of a case of dacoity in the house of one Ram Kumar Mandal in village Gharbhani, under the Jaynagar thana of the 24-Parganas district, the *Basumati* (Calcutta) of the 22nd May says:—

Dacoity is daily increasing in this part of the country, but the police are able to do nothing. Is not this disgraceful?

DAINIK CHANDRIKA,  
May 24th, 1915.

13. The *Dainik Chandrika* (Calcutta) of the 24th May has the following:—

"Dacoity in Bengal and its remedy—Frequency of dacoities in Bakarganj—A dacoity every day."

The law is not a human being with hands, and so it cannot be expected to catch thieves and dacoits. But are the police, on whom Government spend money like water, doing their duty in this respect? Is it possible for any repressive law to do a thing which the police cannot? These and similar other arguments have been put forward by many people against the Defence of India Act. These eminent folk seem to lose sight of the fact that the law is sure to deter many a wicked man from the commission of thefts and dacoities; and it is because the Defence Act will do so that we have been compelled to give it our support as a measure necessary to the present situation in our country. Not a day passes but we hear of a dacoity having taken place in some part or other of Bengal. Is it not desirable that an attempt should be made to put this crime down by a repressive law? It is to the English that you owe all your prosperity and peace. It is because the English are your rulers that you can afford to abandon your village homes and live in luxury and ease in the city of Calcutta. Yet you never miss an opportunity to revile them. And you dream of autonomy! Are you not an ungrateful people? I am afraid, you will accuse me of putting it rather hard, but I must say that it is men like you who should be transported. I have watched your conduct for the last thirty years and am fully aware of all your little plots and subterfuges, and so cannot help



giving voice to my thoughts about you. The cool and dignified way in which the Special Commission are doing their work in the Punjab ought to convince you of the certainty of their dealing out even-handed justice.

During the week ending the 18th May, seven dacoities took place in Bakarganj alone. It must be admitted that the frequency of the crime is due to economical and not political causes. In fact, we doubt whether even 1 per cent. of the dacoities which are now taking place are political in nature. While, therefore, supporting the Defence Act, we would ask Government to do something to mitigate the poverty of the people which the war in Europe is steadily making worse. The preservation of the lives of the people is no less a duty of Government than the maintenance of peace.

14. The *Bangali* (Calcutta) of the 20th May, referring to the occurrence of 115 cases of dacoity in Bengal in April last, remarks that this is a most undesirable state of

Prevention of dacoity.

things, making life and property quite unsafe in the country. It seems that the police is incapable of coping with the dacoits. Consequently, defence parties composed of young men armed with rifles and revolvers, should be formed in all villages.

15. There is no crime on earth, writes the *Bangavasi* (Calcutta) of the 22nd May, which police servants of the lower ranks cannot commit for the sake of money. They

"Dishonest policemen."

forcibly realise money from poor people, assault and arrest innocent people, release really guilty people, on taking bribes from them, concoct false cases and so forth. It is only when an intelligent officer detects some of them that the public come to know of their misdeeds. Recently two such cases occurred in Calcutta. In one case constable Barfal, of the Collinga thana, took a bribe of Rs. 5 from a carriage-driver. Mr. Camell, Presidency Magistrate, sentenced him to five months' rigorous imprisonment. In his judgment, the Magistrate remarked:—"In a suspiciously large percentage of cases the following occurs: The accused is absent on the first day of hearing and a warrant is issued on a representation by the complainant that it can be executed. On the returnable date it is stated for the complainant that the accused cannot be traced and the case is struck off." The fact is that the complainant, who is a constable, takes a bribe from the accused, pledging to withdraw the case against him, and this was what happened in the above case. The Magistrate further marked:—"The offence is a scandalous one and requires severe punishment." The maximum sentence provided for the offence in section 161 of the Indian Penal Code is one of imprisonment for three years. Most probably the Magistrate sentenced the accused person to only 5 months' imprisonment, because the amount of bribe taken by him was small. We think that maximum sentences should be inflicted in such cases without having regard to the amount of bribe taken.

In another case, Shaikh Baku, a constable of the Victoria Terrace thana, was charged with having uselessly arrested a carriage-driver, taken him to the thana and then assaulted him. The constable charged him with driving on the wrong side of the road, but could not prove the charge in court. Bhola Ahir, the driver, alleged that the constable had arrested him because he refused to give him a bribe. The Magistrate believed the driver's story and only fined the constable Rs. 30, under section 323 of the Indian Penal Code, which provides for a maximum sentence of one year's rigorous imprisonment and a fine of Rs. 1,000. To fine a constable Rs. 30 in such a case is hardly likely to have any deterrent effect, for a constable can earn Rs. 30 in three days. Imprisonment should be the punishment in such cases.

However that may be, the above two cases have fortunately brought the malpractices of a class of police servants to light. Although such is the character of these police servants, the higher authorities are always sheltering them under their wings, and it is this which makes them so audacious and oppressive.

16. The *Sri Sri Vishnu Priya-O-Ananda Bazar Patrika* (Calcutta) of the 20th May writes:—

"The police and the public."

The police in England is the friend of the people. Whenever a man is in any difficulty in which a policeman can help him, he immediately seeks his help. Why do people in this country remain as

BANGALI,  
May 20th, 1915.

BANGAVASI,  
May 22nd, 1915.

SRI SRI VISHNU PRIYA  
O-ANANDA BAZAR  
PATRIKA.  
May 20th, 1915.



much aloof from the police as they can? Is it their own fault or the fault of the police? The excellent feeling which exists between the people and postal officers proves that public servants in this country are not disliked by the people. Postal servants have no power by which they can oppress any man. If any of them harass anybody in the course of his official work, he may be complained against to his superior officer without any cost. An enquiry is held on the complaint, and if the officer is found guilty, he is punished, in which case the complainant is informed of it. The police, on the other hand, is invested with large powers, so that if any police officer so desires, he can easily harass an innocent man. In the course of his enquiries, Mr. Gourlay should ascertain what steps are taken if any complaint of abuse of power is received against a police officer, whether he is punished if found guilty and whether the complainant is informed if he is so punished.

Many officials are of opinion that the prestige of Government depends on the reputation of the police. We have not this idea. Police officers are in this respect quite like the officers of other departments of Government. Why should the prestige of Government suffer if any of them commits an offence and is punished?

Some people think that the salaries of police officers should be increased, others think that Deputy Magistrates should be made Inspectors of police. To these people we say that whenever a man is invested with more powers than necessary, they are likely to be abused by him. It should be ascertained what powers the police in England and the police in India, respectively, enjoy, how charges against police officers are investigated in England and in India, and what punishments are provided for them in the two countries. A few years ago Mr. Gourlay enquired into a dispute between indigo-planters and raiyats in the Champaran district and submitted a report which, people believe, was in favour of the raiyats. Government did not publish that report. Let us see what happens this time.

JYOTI,  
May 13th, 1915.

17. The *Jyoti* (Chittagong) of the 13th May thanks the Governor for deputing an able official like Mr. Gourlay to enquire into the question of police reform, and hopes that if Mr. Gourlay acts in the matter with an open mind his labours are sure to be crowned with success.

NAYAK,  
May 19th, 1915.

18. The *Nayak* (Calcutta) of the 19th May, referring to the cry for a repeal of the Arms Act, remarks:—

The Arms Act. First, provide yourselves with food, raiment and drinking water, and then turn your attention to the question of a repeal of the Arms Act.

DAINIK BASUMATI,  
May 22nd, 1915.

19. The *Dainik Basumati* (Calcutta) of the 22nd May is glad that Government has recently appointed a committee to consider the question of preventing cruelty to animals in Calcutta. The cruelty now committed

Cruelty to animals in Calcutta. on horses and other draught animals in Calcutta is disgraceful. Things are specially bad on Strand Road, near Howrah Bridge. Carriages and carts are in most cases overloaded and the yokes put on the animals cause great suffering to them. The way in which stray dogs are killed by the municipality is also most cruel. Instead of poisoned meat being strewed on the streets, which are occasionally eaten up by dogs other than stray, all ownerless dogs should be taken to a hospital and there suffocated by poisonous gases. The manner in which ducks and fowls are conveyed in crates constitutes another example of cruelty to animals, which should be promptly checked. They are overcrowded and starved.

(b)—Working of the Courts.

HITAVADI,  
May 21st, 1915.

20. The *Hitavadi* (Calcutta) of the 21st May writes that the Sixth Munsiff of Comilla recently fined a pleader for having addressed him as "Sir." The sentence has, however, been set aside on appeal to the District Judge. The Munsiff is not on friendly terms with the members of the local Bar, and a few days ago ordered an old and leading pleader to be

Allegations against a Munsiff.



prosecuted for not being present at court to cross-examine the witnesses in a case in which he had been engaged.

21. The *Bangavasi* (Calcutta) of the 22nd May writes:—

BANGAVASI.  
May 22nd, 1915.

"Magistrate Hamilton." The name of Mr. Hamilton, Magistrate, is well known to our readers. At Murshidabad he quarrelled with the mukhtars. He is now at Jessore. He sometimes fails to obey even the orders of the High Court, as, for instance, in one case in which the High Court had granted bail he refused to grant it. Besides this, in opposition to the High Court rulings, he has issued certain secret instructions to his subordinate Magistrates, called by people "Jessore High Court Circular." His whims have been glaringly brought to the notice of the public in a recent case. In this case one Surendra Nath Chaudhuri lodged a complaint at the Chuadanga thana in August 1914, against one Paran Mandal charging him with theft. The Sub-Inspector, on enquiry, found the complaint to be false, but said nothing about charging Surendra Nath with having lodged false information or asking Paran Mandal to sue him for damages. Four months after this, that is to say, on the 25th January 1915, Mr. Hamilton suddenly issued a warrant against Surendra Nath, charging him under section 211 of the Indian Penal Code, with having lodged false information. On the 8th February, the defendant's deposition was taken, on the 18th February, 10 witnesses in his favour were examined and he prayed for summonses to be served on five more witnesses, but these Mr. Hamilton refused to grant, on the ground that he only wanted to delay the trial, and sentenced him to 14 days' rigorous imprisonment. Against this sentence Surendra Nath appealed to the District Judge, who referred the case to the High Court, stating that various irregularities had been committed by the Magistrate in the trial of the case. The reference was heard by Mr. Justice Chitty and Mr. Justice Beachcroft. The attorney for Mr. Hamilton had to admit that it had been an irregularity on the Magistrate's part not to allow Surendra Nath to call fresh witnesses. Thereupon Mr. Justice Chitty said, "It is a fatal irregularity vitiating the trial before the Magistrate. Do you admit that?" The attorney replied, "I admit that." Thereupon Surendra Nath was acquitted by the High Court.

We earnestly request Lord Carmichael to at once remove such a Magistrate from the charge of a district and find a berth for him in the Secretariat or elsewhere, so that the honour of British justice may remain unimpaired.

#### (c)—Jails.

22. Referring to the facts of the case of Nagendra Chandra Chandra, referred to in paragraph 31 of the Report on Indian Papers and Periodicals, for the week ending the 22nd May 1915, the *Nayak* (Calcutta) of the 21st May writes:—

NAYAK,  
May 21st, 1915.

"The unhappy lot of a political prisoner."

Even if he be the worst offender, Government cannot wish him to be killed by inches. Let there be an inquiry into his case.

#### (d)—Education.

23. In continuation of its last week's article on the marginally-noted subject, the *Dainik Basumati* (Calcutta) of the 21st May, writes as follows:—

DAINIK BASUMATI,  
May 21st, 1915.

"The Sanskrit Examination Board."

#### THE SANSKRIT EXAMINATION BOARD.

##### Second Part.

The primary and most difficult work of the Sanskrit Examination Board is to appoint examiners. A review of the last eight years' work of the Board in this connection makes it clear that the appointment of examiners is not made with justice. It is found that by the grace of Sir Asutosh, the all-powerful President of the Board, many people become examiners in subjects of which



they are not and have never been teachers, their students having never appeared in examinations in those subjects. The following examples will prove this :—

- (1) Pandit Dakshinacharan Smrititirtha somehow passed the Title Examination in *Smriti*, but there is no evidence to prove that he teaches *Smriti* nor has he ever sent up any student to appear in the Title Examination in that subject. Nevertheless, he is being systematically appointed Examiner of *Navya Smriti* for the last five years.
- (2) Pandit Gayaram, of the Berhampore College, is not known to have ever studied *Smriti* himself or taught it to students. No student of his has ever appeared in the examination in *Smriti*, but by the grace of Sir Asutosh, he is to be appointed an examiner of *Navya Smriti*.
- (3) Pandit Banikantha Tarkatirtha gives out that he is a master of Nyaya Philosophy, and is said to be an *adhyapaka*, but no student of his has ever appeared in the examination in *Navya Nyaya* not to speak of passing it. Notwithstanding, the Board, under the Presidentship of Sir Asutosh, appointed him an Examiner in Modern *Nyaya*. We have heard that he discharged his duty with such ability, that even the Board which had appointed him had to get the papers examined by him re-examined by another pandit.
- (4) Haridas Vidyanidhi has recently built a *tol* at Hatibaghan. Nobody knows in which subject he is proficient, but it is well known that formerly he was an actor in the Star Theatre, where he took the rôle of a Brahmin pandit. Most probably it was while on the stage that he formed the idea of becoming a real Brahmin pandit. Such a man with self-assumed title was suddenly appointed an Examiner in *Purana* by the favour of the President of the Board, who is said to have been under a social obligation to the Pandit owing to the latter accepting an invitation to his (the President's) house on the occasion of the ceremony of his son's *upanayan* (investiture of the sacred thread) at a time when the question of his daughter's re-marriage had raised a social outcry against him.

Personally, we bear no grudge against the above gentlemen. What we urge is that it is injurious to the cause of Sanskrit education to appoint such men as examiners, while there is no dearth of qualified men in the country.

SANJIVANI,  
May 20th, 1915.

24. The *Sanjivani* (Calcutta) of the 20th May writes that the Kayastha Sabha recently wrote to the Sanskrit College authorities asking that Kayasthas might be admitted into the *tol* department of that institution. This

This is not a rule of the present day.

is against existing rules, but the Kayastha Sabha ought to agitate and get the rule changed. They ought not to submit to the insult of this exclusion any longer.

BANGALI,  
May 25th, 1915.

25. The *Bangali* (Calcutta) of the 25th May is glad to find that its protests against the abolition of Bengali as the court language in Dhanbaid have found a supporter in the *Burdwan Sanjivani*. The paper also under-

Abolition of Bengali as the vernacular in Dhanbaid.

stands that the educational officers of the subdivision are compelling all the schools to substitute Hindi for Bengali as the vernacular. In some cases the school authorities have even been threatened with stoppage of Government aid for their refusal to adopt the Hindi language in their schools. Bengali Sub-Inspectors of schools have all been replaced by Hindusthani officers. The paper thinks that it is a great injustice to compel Bengali boys to learn Hindusthani.

BANGALI,  
May 22nd, 1915.

26. The *Bangali* (Calcutta) of the 22nd May publishes a letter complaining of the poor prospects of the teachers of the Lower Subordinate Educational Service, and in-

The salaries of teachers of the lower subordinate grade.

sisting on the desirability of improving their prospects. Money for this purpose may be found by curtailing unnecessary expenditure; for instance by abolishing the post of Physical Director.



27. The *Hitavadi* (Calcutta) of the 21st May fully supports the opinion expressed by Babu Ambika Charan Mazumdar, of Faridpur, at the annual meeting of the Indian Association, about the injury done to the student community by the leading men of Bengal not being allowed to mix with them and by their being thus exposed to the influence of anarchists. The paper invites the attention of the Hon'ble Mr. Hornell to the matter.

HITAVADI,  
May 21st, 1918.

(e)—*Local Self-Government and Municipal Administration.*

28. The *Hitavadi* (Calcutta) of the 21st May has the following in connection with the Government of India's resolution on local self-government:—

HITAVADI,  
21st May, 1918.

"Local Self-Government in India." The scheme proposed by Government is an improvement on the present system no doubt, but they ought to have dealt with the question in a little more liberal spirit. The Government of India have not done anything except acting on such of the recommendations of the Decentralisation Commission as have been approved of by the Provincial Governments, but as the Provincial Governments have not approved of any of the recommendations of the Commission, which are likely to give wider powers and privileges to the Indian people, the scheme which the Government of India have proposed, according to their advice, has failed to satisfy the public. We cannot blame the officials for being unwilling to grant undue rights to the people and thus narrow their own power for it is against human nature to part with power willingly. We all know what an outcry the official community and the Anglo-Indian Press raised against Lord Ripon's scheme of self-government, and what farce self-government was made by the officials, even though the scheme was adopted. So long the people or their representatives have practically no power which they can exercise independently of the officials. Lord Hardinge, however, now wishes to introduce the system originally proposed by Lord Ripon. Official objection has now lost its old keenness, and the Anglo-Indian community have not protested against the scheme very strongly; but nevertheless, the *Englishman* and the *Statesman* have grown quite furious over the matter and are prophesying the direst consequences on the administration if the scheme be carried out. The Government of India have vested Provincial Governments with full power to deal with the scheme according to local requirements, and the future will show how far their handling of the thing will allow it to be a success. Then as regards the recommendations of the Decentralisation Commission, about increasing the powers of District Boards, Local Boards and municipalities, which, the Government of India, say, the Provincial Governments are willing to accept, we are afraid that so long as the District Magistrate continues to be the Chairman of the District Board, non-official members, however strong they may numerically be, will never have any independent voice in their control; for no one will dare to differ from the Magistrate in opinion for fear of incurring his displeasure. It has been recommended that municipalities should have non-official Chairmen, so that District Magistrates may not be over-burdened with work. Why then have the Magistrates been kept on District Boards? The Government of India say that where no able non-official Chairman is available, the Magistrate will fill the office, and that the municipalities' progress in this direction should be slow. We may, therefore, safely presume that the progress will be very slow indeed. We should think that municipalities ought to be free to impose taxes or reduce existing ones, as recommended by the Decentralisation Commission. The Government of India also approve of the idea, though they are not prepared to say that the objection raised against it by Provincial Governments is groundless. In fact, they have acted according to the advice of the Provincial Governments in this matter, and thus the financial independence of municipalities will be a mere name. Next, as regards the privilege of municipalities making up their own budgets, we should like to know what the consequences will be if, when the budget estimate is submitted to Government, as required under the proposed scheme, it is not approved of by them. It must be admitted that the freedom which it is



proposed to grant to municipalities is all too little, for the subordinate officers of Government will not be over anxious to part with the powers they possess, unless they are strongly commanded to do so. We all know how Sir Edward Baker's "advice" to the subordinate officers of Government was followed by them, and we are afraid that what little of freedom Government may think of granting to municipalities will be considerably curtailed by these officers. Lastly, as regards the right of taxation, which District Boards will be vested with, we must say that we are not fully satisfied with this, and that Government ought to have vested these bodies with still wider rights which would have been more in keeping with the condition of the country.

HITAVADI,  
May 21st, 1915.

29. In an article under the heading, "Water scarcity in Bengal," the

"Water scarcity in Bengal."

*Hitavadi* (Calcutta) of the 21st May laments the scarcity of pure drinking water in the villages of

Bengal which have in consequence, become quite a hotbed of diseases. The zamindars, who ought to help the people in the matter, care nothing at all for their miseries and live in comfort and ease in towns. Besides, they salve their conscience with the thought that it is the business of Government to provide the people with pure drinking water out of the revenues obtained from Road and Public Works cesses. As for our rulers who spend the hot months on the cool heights of the Himalayas, none of them has any idea of the awful sufferings of the villagers during the hot weather when all their slender sources of water-supply are dried up; nor have the steps taken in the matter by Lord Carmichael borne any fruit so far. Much may be done to mitigate the mischief if Government, with the help of co-operative credit societies, get at least one good tank excavated in every village. True, Government have arranged to advance money to village people for digging tanks, but very few persons can avail themselves of this help. Nor have the District and Local Boards done their duty in this connection. The paper therefore, appeals to Lord Carmichael and asks him to save the people by providing them with pure drinking water.

NAYAK,  
May 18th, 1915.

30. The *Nayak* (Calcutta) of the 18th May writes that our officials have long been aware of the acuteness of the water

*Ibid.*

scarcity problem in Bengal, and have written

lengthy reports on it, but nothing effective in the way of a remedy seems so far to have been adopted. The reason is alleged to be want of funds; but want of funds does not apparently stand in the way of building new cities at Delhi, Patna, Ranchi and Dacca. Recrimination apart, we earnestly appeal to Government to co-operate with our rich men in grappling with this dire evil. There can be no prosperity for a State where famine and water scarcity are constantly present.

NAYAK,  
May 21st, 1915.

31. The *Nayak* (Calcutta) of the 21st May writes that the problem of

"Scarcity not only of food but of water also."

water scarcity in Bengal is becoming acute. This is now the worst evil from which Bengal suffers.

Nevertheless we Bengalis are making no sustained effort to rid ourselves of this evil. Our so-called Babu leaders talk big of *swaraj* and self-government, but they never think what their self-government would be worth when the entire village population will have been decimated. These villagers suffer from epidemics of malaria and cholera only because they have no pure water to drink. The zamindars should solve this question, but they say that as they pay road cess the District Boards ought to relieve them of this responsibility. The members of the District Board are not the real representatives of the people and have little sympathy with the joys and sorrows of the rural masses. What then is to be done? Let a list be made of all suitable tanks existing in each area and let steps be taken to prevent the water in these tanks from being polluted. The zamindars or the village elders should be entrusted with the execution of this duty. Anybody trying to pollute these tanks should be punished by the Magistrates.

NAYAK,  
May 19th, 1915.

32. The *Nayak* (Calcutta) of the 19th May says that the money which has been spent on water-works at Chinsura could

Chinsura water-works.

have removed the water scarcity of the entire

Hooghly district. But then the Babus sought their own comfort instead of the comfort of the people inhabiting the district. Such are the men who call themselves representatives of the masses in Legislative Councils. In fact,



the official members represent them better than these self-seeking Babus. The chances of conflict of interest between the English members and the masses are much fewer than those between the Babu members and the masses.

In this connection, the writer says that Government ought not to have given Rs. 50,000 for the Chinsura water-works, the benefit of which will be enjoyed only by the Babu townsmen, who are not only financially in a much better position than the poor villagers and so able to provide for their own water-supply but also form only a small minority of the population of the country. The Rs. 50,000 which Government has spent for the supply of water to the few Babus inhabiting Chinsura would have removed the water distress of a vast tract of country by the re-excavation of 50 large tanks.

(h)—General.

33. The *Nayak* (Calcutta) of the 22nd May strongly deprecates any sustained work on town-planning being taken up, as is proposed in Madras. It will mean the wasting of huge sums of money which will necessitate enhanced taxation. If British rule, which is a

"I say what are you doing?"—  
Proposed town planning in Madras.

foreign rule, is to be made lasting in India, it should be based on the love and attachment of the Indian people. And what the people dread as the worst evil in life is hunger. So long as people are hungry, loyalty can exist only in name. If the people are to be loyal, they must be permitted and helped to have plenty to eat, so that their stomachs may be full. In the days of the Moslems, the necessities of life were extremely cheap and the people were therefore contented and loyal. Occasional acts of tyranny by the Moslem Sovereigns,—and they were fewer than is commonly supposed,—never affected the masses as a whole. They ruled India for about 800 years and during all that time one never heard of any anarchical movement, or any political dacoities, or conspiracy and sedition cases having been got up. Rather, when Hindu Chiefs like Rana Pratap or Sivaji fought against the Moslem Emperors, the Hindu population, as a rule, stood by their Moslem rulers. The two reasons why they did so were that loyalty is inherent in the Hindu disposition and also that the people were well-fed and therefore contented. The history of India's past shows that the Hindu saints and people used uncomplainingly to put up with all sorts of oppression at the hands of the *Rakshasha* or *Danava* (Demon) rulers, until those rulers interfered with their religion. Whenever this happened the Hindu saints and people appealed for help to the gods against their demon sovereigns. This shows that if the Hindu is not interfered with in the exercise of his religion, and if his mind is kept in a state of contentment, he does not care what religion his ruler professes, or what race he belongs to.

NAYAK,  
May 22nd, 1916.

In India, as indeed everywhere else, the vast majority of the population are extremely poor. Schemes of town-planning will lead to extra taxation, which in its turn will raise the prices of commodities. That will intensify the sufferings of the poorer section of the population. Again, the tendency of modern civilisation is to make the rich grow richer and the poor get poorer. Thus the poorer classes are being reduced to a state bordering on extinction. Dr. Mukherjee, in his pamphlet on the "Dying race," has failed to mention that the high rise in the prices of commodities is one of the chief causes which is bringing about our national extinction. Want of food makes us susceptible to malaria, decreases our vitality, and makes existence a misery. In this state of things strife, enmity and sedition flourish. Under Shah Jahan, rice sold at eight maunds per rupee. This shows that there was no heavy taxation and yet 20 crores of rupees were spent in building the Taj Mehal and 6 crores in setting up the Peacock Throne. We would not object if you should build up new and improved cities in our midst without imposing extra taxation and without imbuing us poor people with ruinous ideas of luxurious living. Hindu mythology tells us how under Ravana, Lanka afforded a splendid example of pomp and luxury, and Hindus have always regarded him as a demon and never as a model of what a civilised man should be. Then, again, if you increase the taste for luxurious living among our people and



simultaneously enhance taxation, you will never be able to infuse a spirit of piety among them. The more want increases the more will our sufferings increase. No amount of new repressive legislation and new educational agencies (like a University) will ever be able to stem the tide of this wrongdoing. You have not been able to do so in your own country and you will not do so here either. That is why we ask you to pause.

HITAVADI,  
May 21st, 1915.

34. Referring to the collapse of a portion of the building of the Patna High Court, the *Hitavadi* (Calcutta) of the 21st May humorously asks whether it is some ghosts

"The Patna High Court." that have pulled a part of the building down, or whether the building has indulged in a bit of whimsical freak, for the Government engineers who are in charge of the building say that they are not at all to blame in the matter.

HITAVADI,  
May 21st, 1915.

35. A correspondent writing to the *Hitavadi* (Calcutta) of the 21st May, complains of the inconvenience caused to the inhabitants of Chingrikhal and some eleven or

"A postal complaint." twelve other villages in the Bagerhat subdivision, which are served by the post office at Morrelgunge, on account of the villages being nearly twelve miles away from the post office and having a broad river between them and Morrelgunge. The postal service in these villages is very irregular, and the people have prayed Government to open a post office at Chingrikhal, but unfortunately without any result so far.

RESALAT,  
May 26th, 1915.

36. The *Resalat* (Calcutta) of the 26th May observes that it is a regrettable fact that a wine shop has been opened in front of the site on which the proposed hostel is going to be erected in Wellington Street(?). At first a petition was submitted to the highest Excise authority, urging that permission might not be given for opening a wine shop in the front, or in the vicinity of the present hostel, but it was not entertained. The Hon'ble Maulvi Fazl-ul Haq asked questions in the Council about this affair and made complaints to Government personally but to no effect.

The paper regrets that the first site proposed for the wine shop having been abandoned on account of its proximity to a Church, its proximity to a Moslem Hostel has been ignored, but it says that it can never believe that this shop has been opened with the sanction and knowledge of Government. The existing law definitely says that no wine shop should be located in the vicinity of an academical institution or a hostel; but it is not known why this law has been violated in the case of the shop in question. The paper says that the members of the Provincial Moslem League also have strongly objected to this. It hopes that Government will surely take into consideration the view of the Hon'ble Members and the members of the League. It regrets that except the Hon'ble Maulvi Fazl-ul Haq and Hon'ble Nawab Syed Nawab Ali none else suggested anything in this connection. It praises the two Hon'ble Members and disparages all others and says that the latter deserve to have their names removed from the list of leaders.

HITAVADI,  
May 21st, 1915.

37. Referring to the recent *communiqué* about the searching of the carriages of certain gentlemen, the *Hitavadi* (Calcutta) of the 21st May writes:—

"The Government's explanation." Will the respectable gentlemen who have been subjected to the annoyance be able to get any satisfaction from the explanation which our kind-hearted Governor has given of the matter?

MOHAMMADI,  
May 21st, 1915.

38. The *Mohammadi* (Calcutta) of the 21st May is glad that Government have recently issued a *communiqué* expressing regret for the annoyance to which certain public men were recently subjected by their carriages being searched while they were proceeding to witness the unveiling of the Minto and Ripon statues by the Viceroy. This act has enhanced a hundredfold the reputation for greatness and the glory of our universally popular Governor.

BANGAVASI,  
May 22nd, 1915.

39. The *Bangavasi* (Calcutta) of the 22nd May thanks the Government of Bengal for the above *communiqué* and, unlike the *Englishman*, thinks that it has rather heightened the prestige of Government instead of lowering it. It was really the search of the carriage of the Nawab which lowered the prestige of Government. People thought that his carriage was

"The Governor's greatness—  
Enquiry and regret."



searched because Government did not trust even the Indian Members of the Executive Council and that the carriages of the Lord Bishop and other Englishmen were searched because the war had made the Government suspicious of even many Englishmen. The *communiqué* has, however, removed these false ideas.

The paper, however, finds fault with the Government for not taking the deposition of the Havildar who is still in India. He could have been brought down to Calcutta or his deposition might have been taken through the Magistrate of his district. It is a pity that the person through whose fault the searches took place remains undiscovered.

40. The *Chinsura Vartavaha* (Chinsura) of the 23rd May has the following:—

"The coming Viceroy."

Every reader of newspapers knows that in view of the approaching retirement of Lord Hardinge from India the Indians, who really love and respect him and will be grieved to part with him, prayed to the Secretary of State for India for an extension of his term of office.

It is not yet known what has become of the prayer. But the *Statesman* says that it has not been granted. This news has made us extremely sorry. Since his assumption of office in India, he has treated the Indians with paternal affection. He has learnt their condition by visiting them in disguise, he has spoken words of hope to the Indians, he has looked with mercy at the pale faces of starving Indians, he has extended his loving hand to the Indians in their troubles and sorrows and he has always wished well of them. This is why the Indians love him and are unwilling to part with him.

When Lord Hardinge came to India the condition of the country was deplorable. Mad Anarchism had ruined the country, but it disappeared with his advent. He has always calmly listened to the wants and grievances of the Indians. By his grace, the Indians saw the sacred face of their Sovereign. The Indians may be poor and weak, but they are never ungrateful. Whoever has ever shown them sympathy is looked upon by them as a god of mercy. Such a god is Lord Hardinge to them.

With great hope the Indians prayed for an extension of His Excellency's term of office, but it seems that to their misfortune this hope will not be realised.

People are discussing as to who will succeed Lord Hardinge as Viceroy. Some people are mentioning the name of Lord Islington, while others are saying that Lord Carmichael will sit at the head of the Government of India.

Lord Islington is completely unknown to us, and we know nothing about him. But if Lord Carmichael, whose heart is full of love for the people he rules, becomes Viceroy, the joy of the Indians will know no bounds.

We adore Lord Carmichael as a god. We are safe in the cool shade of his good government. We pray to the Secretary of State to make him Viceroy this time. The devilish doings of Germany have turned the world almost into a hell. England has fallen into great difficulty in her effort to punish the wicked and save the glory of justice. India shares the dangers of England. No Indians, therefore, desire that in this troublous time a new man should be their Viceroy. The Indians want Lord Carmichael to be their Viceroy. He is a generous ruler and knows the Bengalis, nay, all Indians. He has done many things for the Bengalis. He has taught them their duty by his instructions to public bodies. He has pointed out various ways for the improvement of the Bengali literature. He has talked in Bengali to show his love for the Bengalis. He has made the Bengalis grateful to him by his visit to the *Sahitya Parishad*. He is an object of adoration to the Bengalis. The Bengalis will be happy if he is made Viceroy. We hope that this earnest prayer of ours will not be ignored by the Secretary of State.

41. The *Dainik Bharat Mitra* (Calcutta) of the 23rd May, in referring

Appointment of Sir C. Sankaran Nair.

to the appointment of Sir C. Sankaran Nair to the Education Membership, says that no appointment has given so much satisfaction as this one. The appointments of Sir S. P. Sinha and Sir Ali Imam did not evoke so much enthusiasm in the country because Sir C. Sankaran Nair is a Congressman while the other gentlemen are not. This also shows that Government appreciates political ability as well.

CHINSURA VARTAVAH.  
VARTAVAH,  
May 23rd, 1915.

DAINIK BHARAT  
MITRA,  
May 23rd, 1915.



DAINIK BASUMATI  
May 22nd, 1915.

42. The *Dainik Basumati* (Calcutta) of the 22nd May warmly approves of the selection of Sir C. Sankaran Nair to be Education Member as Sir Harcourt Butler's successor.

DAINIK CHANDRIKA,  
May 24th 1915.

43. The *Dainik Chandrika* (Calcutta) of the 24th May ridicules the *Bangali* for describing The Hon'ble Sir Sankaran Nair as a Brahmin, for he is a Sudra of the lowest type, as will be clear to anybody who reads Mayne's Hindu Law. In Bengal a curious class of Sudra like that to which Sir Sankaran Nair belongs does not exist, for his community practises polyandry. Sir Sankaran is all the same a very able man and by appointing him to be the Member for Education in the Imperial Council, Lord Hardinge has rewarded merit. But he is a strong opponent of Brahminism, and his opposition to the Hindu University scheme shows his anti-Hindu views. We must, therefore, say that we are not pleased with his selection for that high post.

SANJIVANI,  
May 30th, 1915.

44. The *Sanjivani* (Calcutta) of the 20th May writes that Mr. Beatson Bell recently visited Rangpur. During his stay there, so far as is known, he interviewed many local notabilities, but he never expressed any sympathy with the higher aspirations and ideals of the people. The lofty expectations formed of him have all been shattered. In connection with the development of panchayat unions in the district, the greatest want is now being felt of adequately educated men forthcoming to act as Presidents of the unions. Mr. Beatson Bell is said to have expressed the opinion that he would prefer uneducated men to the educated ones for this kind of work on the Union committee, the educated classes being, in his opinion, too prone to foster cliquism. As regards the project of a college at Rangpur, Mr. Bell said that before such an institution can be started, a sum of ten lakhs must be forthcoming. Yet Mr. Hornell would be content with only three lakhs. Presiding at the prize distribution ceremony of the local high school, Mr. Bell remarked that some time ago, there was a great stain on the good name of the students from which they had now cleared themselves. He also expressed the opinion that a strict watch should be kept on the movements of those students residing at the school hostel who hailed from other districts. It was most improper to have chosen such an occasion as a prize-giving ceremony to make remarks which cast doubts on the character of the students. The gentlemen present at the gathering did not at all like it.

Adverting to the remark made by a local official that civil litigation in Rangpur was decreasing because the landlords there were mostly educated, Mr. Bell said that it was education which fostered litigation. While inspecting the local public library, Mr. Bell came across on the library table a copy of the *Arya*, a magazine edited by Mr. Arabindu Ghosh and a certain French lady and he drew Mr. J. N. Gupta's attention to it. Now if there had been anything objectionable in this magazine, Government might have stopped its publication. Until that is done, there can be no harm in putting it on a library table.

DAINIK BASUMATI,  
May 24th, 1915.

45. The *Dainik Basumati* (Calcutta) of the 24th May writes :—  
"Helping Indian industries." The English do not hesitate to sacrifice India's interests to the interests of the Empire, for the smaller interests ought to be sacrificed to the larger interests. But we Indians suffer thereby and so we pray for a change in the policy pursued by the English. And some change is, indeed, taking place in the policy though it is going on very slowly, as is usual with everything connected with Government. The slowness of the change is also, to no inconsiderable degree, due to our own growing poverty. We are glad to find that the Government of Madras is doing much to help the development of Indian industries, and we hope that this noble attempt will be successful. Indeed, if our Government steadily go on helping *swadeshi* industries and utilise in the task the experience which they alone can be expected to possess, we are confident that our industries will be placed in a prosperous condition again. The task is too vast for individual effort, and it is only for Government to accomplish it, as has been the case with every country. We all know how the Government of England prohibited the import of Indian cotton goods into England and brought weavers from



Flanders to teach Englishmen the art of weaving, and how after England had captured the trade of the world she adopted the principle of Free Trade, for otherwise she would not get her supply of food-stuffs. America also did a similar thing. Though Free Trade exists in England the British Government is ever ready to help English industries. If the Government of India helps Indian industries in a similar fashion, we are quite confident that they will make satisfactory progress.

46. The *Nayak* (Calcutta) of the 20th May says that India, in spite of

"The path to life."

all the agitation, speech-making and so forth which are carried on by her children, is practically

making no progress towards an elevation of her present degraded condition. The late Bhudev Chandra Mukhopadhyaya made a fine prescription, consisting of five remedies, which might rebuild her present shattered constitution. These remedies are:—

- (1) Abandonment of luxuries.
- (2) Economy.
- (3) Reduction of the use of foreign articles.
- (4) Settlement of law-suits by arbitration.
- (5) Development of arts and industries by joint-stock business.

47. The *Mohammadi* (Calcutta) of the 21st May writes:—

"A new order: Mr. Muhammad Ali Khan and Mr. Shaukat Ali Khan,"

The names of these two brothers are well-known to Moslems. All Moslems respect them for their high educational attainments, their services to their community and the example of self-renunciation they afford; their influence among their co-religionists is paramount. Recently under orders of the Chief Commissioner of Delhi, Messrs. Muhammad Ali and Shaukat Ali have been placed under surveillance in the Mehrauli quarter of Delhi city. They will not be permitted to go out of the boundaries of that place without the written orders of the Magistrate. They have also been prohibited from attending public meetings. It is needless to say that this order has been issued under the Defence of India Act. Our readers are well aware of the circumstances of Maulvi Zafar Ali Khan, the editor and proprietor of the *Zamindar*. The report of a youth named Mr. Mahmud having been placed in confinement has already appeared. The daily papers on Tuesday last published this report broadcast, but even on Monday evening, there was a good deal of agitation and excitement among the Moslems of Calcutta over this affair. This matter was discussed in mosques, *majlises*, the public streets and even in the tea-shops by the Moslems. Everyone felt indignant and deeply hurt. All Moslems felt for these two Moslem brothers as much as they would have felt had they lost one of their own dear relatives.

Mr. Shaukat Ali was a Deputy Collector on a high salary and he resigned office some years ago, under the impulse of a lofty desire to serve his community. The Anjuman-i-Khoddam-i-kaaba, that big and noble achievement, is the outcome of his efforts. All educated Moslems know what energy, zeal and activity he showed in collecting funds for the Moslem University Fund. Indeed it is difficult to find in these days a Moslem, genuine and sincere, as he is.

Mr. Muhammad Ali, his younger brother, is well-known to all educated Hindus and Moslems. The *Comrade* and the *Hamdard* are his imperishable monuments. Examples of self-sacrifice, such as he made in seeking to serve his community, are rare in these days. During the Balkan war, it was this Muhammad Ali who raised large funds and despatched a big medical mission to Turkey to nurse and treat their co-religionists, the wounded Ghazis. Everyone is aware how this mission, apart from helping in nursing the wounded also did another indirect service in strengthening the fraternal spirit between Indian Moslems and Moslems in other lands. Mr. Muhammad Ali has always been accustomed to speak the truth frankly. Because he would not resort to hypocrisy, he has occasionally been subjected to a good deal of suffering and harassment. It is unnecessary to discuss whether it has been proper on the part of Government to act thus, for Government alone are responsible

NAYAK,  
May 20th, 1915.

MOHAMMADI,  
May 21st, 1915.



for the effects, good or evil, of steps which they have taken for their own welfare. Moslems are being subjected to ordeals at every step in their life as a nation. Trials are inevitable if *iman* (righteousness) is to be upheld, otherwise there would be no distinction between genuine *iman* and hypocritical sentimentality. As has been repeatedly said in the *Koran*, "Do people imagine that merely by professing to become Moslems, they will escape scot free from all ordeals and trials? That cannot be. I examined the men who preceded them, for let it be ascertained in your presence who are truthful in claiming to be Moslems and who are not."

It is for this that trials are met with in life and Moslems regard all trials as ordained by Providence. They are the first steps in the ladder of ultimate welfare, and of the fulfilment of our endeavours. So we have always been telling our community not to be upset by these incidents. On occasions like these, we should only pray to God to give us strength to pass successfully through these ordeals. The deep mysteries of a spiritual trial are often hidden behind temptations and dangers. If when faced with these temptations and dangers, we are once unnerved, it would be difficult for us to surmount them.

Anyway, we wish to say one thing now to Government, irrespective of this particular topic. Attachment lies in the heart and not in flattery and hypocrisy. The friend who frankly speaks out what he feels is considered by the wise man to merit special favour. Sedition and plain speaking are two different things. On the other hand there is also a wide difference between loyalty and hypocritical flattery. Of course, farsighted officials are well aware of this. But we have to repeat these truths only because they are exceedingly wroth with a set of Moslems leaders.

Government have done what they have thought right. It is necessary to say that we are no whit sorry, or hurt or dismayed by this. It is for this that we refrain from entering into any controversy now as to the rights and wrongs of this order. You may cry out loudly that a great wrong has been done, but that cannot either do you any good and Government any harm. So it is best for the weak Moslem community now to keep silent. If Government is benefited by putting a dozen or so of our respected leaders in jail and if the Defence of India Act is justified thereby, very well. We are content with that.

RESALAT,  
May 24th, 1915.

48. The *Resalat* (Calcutta) of the 24th May writes:—

Internment of the three Alis.

It is to be regretted that like Mr. Zafar Ali Khan, Messrs. Mohammad Ali and Shaukat Ali have been interned. But for what crime? God alone knows the truth in that connection. It is a strange coincidence that looking from any standpoint there should be any point of resemblance between them. Destiny had ordained that a similar calamity should befall them and that they should receive the same punishment. They were probably educated in the same college. Even the last parts of their names agree. We have watched their private lives. We have followed their public lives as well. They had gone abroad and had delivered speeches. But we have not discovered anything which can arouse suspicion. Just as it is certain that these three gentlemen are highly enthusiastic Moslems, so also it is true that they are not ill-wishers of Government. They are par excellence the best servants of the community and nation and as firm in their loyalty to Government as Muhammadans can be. The fact is that Government is not to blame for the internment of these gentlemen, because some who are ready to sell their nation must have created suspicion in the mind of Government against them. No imputations can be made against the justice of Government, when Moslems are themselves ready to cut the throats of their compatriots.

DAINIK CHANDRIKA,  
May 24th, 1915.

49. Referring to the protests which have been raised by the Musalman Press against the order of the Government about

Messrs. Mohammad Ali and Shaukat Ali.

Messrs. Mohammad Ali and Shaukat Ali, the *Dainik Chandrika* (Calcutta) of the 24th May writes that there is no reason to believe that our rulers have taken the step without due consideration. Besides, since we do not know all the real and inner facts of the affair, it would not be safe for us to express any opinion on it.



50. The *Dainik Bharat Mitra* (Calcutta) of the 23rd May writes:—

The Defence of India Act.

Since the Defence of India Act was passed and the accused began to be tried before Commissioners appointed under it, the police have commenced to send up a large number of accused for trial. But as luck would have it, through the sense of justice of the Commissioners, a large number of these accused persons are released even before any charges are framed against them. Many such cases have taken place in the Punjab and Bengal (?). The police seem to be under the impression that under the Defence of India Act there is no need of collecting good evidence, because the accused will be convicted as soon as they are brought before any court constituted under the Act.

The consequence of this fanciful impression will not be good. Loyalty can never be engrained in the hearts of those young men who are again and again prosecuted by the police. It becomes difficult for a young man who has once been accused to pass his days in peace, because ordinary people do not like to keep any connection with them out of fear of the police. It is the duty of Government to punish criminals by all means, but it is also its duty to protect innocent persons against the police. This is the prayer of United India to Lord Hardinge.

51. The *Sanjivani* (Calcutta) of the 20th May writes that Mr. Kenneth

"Unfounded rumour."

Saunders recently wrote to the *Statesman* contradicting as utterly baseless certain rumours to the effect that the Indian troops are being ill-treated. Now, no Indian ever heard that Indian troops are dissatisfied or are being ill-treated. So it would have been better if this contradiction had not been published in the papers of this country at all.

#### IV.—NATIVE STATES.

52. The *Sanjivani* (Calcutta) of the 20th May writes that most sensa-

Khond rebellion in Daspalla.

tional reports have reached it regarding the way in which the recent disturbance in the Daspalla State originated and was suppressed. It appears that during a few days, 15 men were sentenced to death, 7 to transportation for life, 6 to transportation for 14 years, 1 to transportation for 10 years, 11 to imprisonment for 10 years, 10 to confinement for 7 years, 18 to imprisonment for 5 years and 40 to imprisonment for 2 years. An educated Uriya, named Hari Bandhu Patnaik, has been sentenced to 14 years' transportation. A brother by blood of the late Raja of Daspalla is also undergoing trial. The Khonds are illiterate barbarians and cannot defend themselves against the Raja of Daspalla. Without publishing for the present the terrible reports regarding this rebellion which have reached it, the paper appeals to Lord Hardinge to appoint a mixed committee of officials and non-officials to inquire into the causes of this rebellion and to punish those who are guilty.

#### V.— PROSPECTS OF THE CROPS AND CONDITION OF THE PEOPLE.

53. The *Mohammadi* (Calcutta) of the 21st May publishes a letter com-

"Terrible scarcity."

plaining of the prevalence of acute scarcity in the villages of Jhuruli, Kharidanga, Kazipota, Nathi, etc., in the Basirhat subdivision of the 24-Parganas district. The paddy crop last year was more or less of a failure and the breaching of the Ramchandrapur bund has submerged a large tract of country under salt water. Such quantity of jute as was grown has failed to find purchasers, and the cultivators, hard pressed by the mahajans, are in acute distress. Employment is scarce and the abouring class is in sore difficulties. An added source of suffering, especially for the females, lies in the difficulty of procuring a supply of pure drinking water.

54. One Hardayal Nag writes to the *Sanjivani* (Calcutta) of the 20th

"Scarcity in Chandpur."

May on the prevalence of scarcity in Chandpur, saying that the distress among the people is steadily increasing. Cases are known of starving people walking distances of 10 or 12 miles to seek help from the local relief funds.

DAINIK BHARAT  
MITRA,  
May 23rd, 1915.

SANJIVANI,  
May 20th, 1915.

SANJIVANI,  
May 20th, 1915.

MOHAMMADI,  
May 21st, 1915.

SANJIVANI,  
May 20th, 1915.



## VI.—MISCELLANEOUS.

DAINIK BASUMATI,  
May 22nd, 1915.

55. The *Dainik Basumati* (Calcutta) of the 22nd May is at a loss to understand the real reason for the ministerial crisis in England. It is difficult to imagine what causes

Ministerial changes.

have really been at work. Of course it is now clear that the Dardanelles cannot be forced by warships alone, and it is said that no naval expert would have attempted the task, which was undertaken only at the instance of Mr. Churchill. That seems incredible. The Cabinet, and also France and Russia, must have agreed to try the experiment. So it is quite clear that this political crisis cannot be due to this cause. But the trouble may of course be due to other causes connected with naval administration.

DAINIK BHARAT  
MITRA,  
May 22nd, 1915.

56. The *Dainik Bharat Mitra* (Calcutta) of the 22nd May, in referring to the political crisis in England, says there is no doubt about this, that Mr. Churchill did not make

Political crisis in England.

a proper use of the powers entrusted to him. It is, therefore, necessary that Mr. Churchill should be removed from office.

CALCUTTA SAMACHAR,  
May 22nd, 1915.

57. The *Calcutta Samachar* (Calcutta) of the 22nd May, in referring to the political crisis in England, pays a tribute to Mr. Churchill for his ability and foresight and

*Ibid.*

then goes on to express a hope that Mr. Asquith will succeed in tiding over this crisis and present a united front to the enemy.

RESALAT,  
May 24th, 1915.

58. The *Resalat* (Calcutta) of the 24th May says that the telegrams regarding the political crisis in England confirm

The cloudy political sky of England.

the statement made by the special correspondent of the *Englishman* that the *Times* has criticised

Government and Mr. Churchill in connection with the Dardanelles operations. We are not disposed to recognise the *Times* as an authority, but the essence of the objections is that the operations in the Dardanelles have been hasty and ill-considered and that the Allies themselves were not at one on this point. The reports which are sent from the Admiralty are either very hopeful or very disappointing. It is rather difficult to arrive at the truth. After the strictures of the *Times* it was not, however, difficult to surmise that the mistake committed in making an attack on the Dardanelles has roused the country against the Ministry and the Admiralty. Up to this time all reports of operations in the Gallipoli Peninsula which have reached us testified to the success of the Allies and the defeat of the Turks. When we read the telegrams regarding the political crisis, commencing with the resignation of Lord Fisher, we are led to believe that there must have been something wrong in the Admiralty and that differences of opinion must have arisen between Mr. Churchill and Lord Fisher.

Now we are afraid that the present political troubles may disagreeably affect the composure and tranquillity of Great Britain, and this at a critical times, when she is fighting against a ferocious enemy, to crush whom all possible arrangements were about to be made. How to avert this domestic trouble is a problem that is altogether insoluble. But we have been assured by Mr. Asquith that, happen what may there will not be any disturbance in his relations with Sir Edward Grey. It is true that the reins of Government are in the hands of these two wise statesman, and so long as they remain in their present position no considerable changes will take place in the Government of England.

DAINIK CHANDRIKA,  
May 22nd, 1915.

59. The *Dainik Chandrika* (Calcutta) of the 22nd May says that Mr. Asquith will form a coalition Ministry on the following grounds :—

"Breaking and building."

- (1) He wants to avoid the general election in 1916.
- (2) He wants to introduce a system of conscription.
- (3) He wants to intern even naturalised Germans.

Besides these, he wants to get supplies of money for conducting the war, and these he cannot have without retrenchment in many directions in which money is now spent mainly in party interest. The internal administration of India will have to be carried on at a much smaller cost than at present. This new system will have to be introduced with the advent of a new Viceroy after Lord Hardinge's departure. Most probably Lord Kitchener will be the next



Viceroy of India. His Lordship's work in the War Office has been finished, and now anybody will be able to do good work there by merely following his mode of work. Lord Sydenham or Lord Curzon can very well succeed him in the War Office. If, however, Lord Kitchener does not come out to India, Mr. Winston Churchill may. He too is a *zubberdust* and very able statesman. If neither Lord Kitchener nor Mr. Churchill comes, Lord Milner may.

The cost of the administration of India will be greatly reduced. Retrenchments will be made in the capital building schemes at Delhi and Bankipur, in the Education, Archaeological, Agricultural and other Departments. Much of the work of these departments will be entrusted to the people of the country by an enlargement of the present system of local self-government. Only the expenditure in the Military Department will increase. The expenditure in the Railway Department will not be much reduced. But canal works will be almost stopped. Sanitary, Jail and other Departments will be reduced in volume and constituted into one department. Most probably India will have to bear the cost of the war and maintenance of peace in Egypt, East Africa, the Red Sea, Irak, Basra and similar places. Lord Kitchener is the only man who can make such retrenchments without weakening the administration. He knows and understands India. This is why we think that he will be our next Viceroy.

60. We think, writes the *Dainik Chandrika* (Calcutta) of the 22nd May, that the scheme of building a new capital at Delhi will be given up. If Lord Kitchener comes as

Delhi and Bihar.

Viceroy, he may make Calcutta his capital, and then Delhi will only remain the ceremonial capital. Bihar and Orissa may be reunited with Bengal. Even if this is not done, the cost of the administration of the new Province will be greatly reduced. It was a happy augury that a portion of the Bihar High Court building collapsed. The new Ministry, in England may not be willing to maintain the Bihar Government. His Honour Sir Charles Bayley will have to retire on pension. If, however, Bihar remains separate from Bengal, Mr. Gait will rule it as Chief Commissioner. In that case, Bihar may have a Chief Court, or Divisional Court.

61. The following is a full translation of the leading article in the *Nayak* (Calcutta) of the 19th May:—

DAINIK CHANDRIKA,  
May 22nd, 1915.

NAYAK,  
May 19th, 1915.

"Paid back in one's own coin."

We have heard many things relating to German oppression in Belgium. It is true that the deplorable condition to which Belgium has been reduced is indescribable. But God is not sleeping, nor has he retired from the burden of His State to a place of pilgrimage on account of weakness due to old age. His justice has been dispensed on a finely even scale from time eternal and will be so dispensed to time eternal. The scale will never lean on one side by even the weight of a hair. He alone knows at what time whose sin will be visited on whom and in what way under His law—this is a thing impenetrable by human intelligence. The sins of oppression committed by Louis XIV were visited on Louis XVI, and, moreover, a terrible calamity befell France, and then through that—the French Revolution—France got a new life and the whole world a new light. One can understand nothing unless one tries to enter into the spirit of these doings of the Supreme Power. A mere superficial view can lead to no decision. Many people remember how the Negro nations of the Congo in Africa were oppressed, irrespective of age or sex, by Belgium in quest of rubber. There was no safety for the natives who could not daily bring a fixed quantity of rubber from dense jungles infested by lions and bears. Even newly confined women were not exempted from this severe rule. Would you like to hear of the punishment? He who failed to bring the fixed quantity of rubber would have his fingers cut off. And there were other modes of oppression also. Belgium nourished herself and became prosperous on money derived from the sale of rubber thus secured from the Congo. Alas! all that it took so long to build with this ill-gotten money has been completely wiped out in a few weeks.

If men could realise that "God's mill grinds slowly but grinds very fine," they would never commit oppressions on brothers and sisters for transient worldly happiness. Everything is noted accurately in God's account books, leaving no chance of escape in any way. His judgment comes a little late,



but it is dispensed with perfect exactitude. We see it always, but behave as if we do not see it. We understand it, but behave as if we do not understand it. We think, whatever may happen to others, I shall be able to throw dust into God's eyes. But at last we see that we too have been caught. Of course, in some cases the blow falls in a future birth or on a future generation, as was and has been the case with the French King Louis and the Belgian King Leopold.

It seems as if every one has forgotten the Congo affair. But it will not do to forget. Just as it is certain that 2 and 2 make 4 and never  $4\frac{1}{2}$  or  $4\frac{1}{2}$ , so it is also certain that God never tolerates oppression by the strong on the weak. In those evil days for the inhabitants of the Congo none in civilised Europe stood up to say even a few words in their favour, because they were black-skinned, uncivilised Negroes. There is, however, no such partiality with God.

However that may be, may this war, greater than the war of Kurukshetra, teach all men, civilised or uncivilised that "the fatherhood of God and the brotherhood of man" are intended not merely to adorn a speech, and that unless they are practised, the Father becomes angry and hurls his bolt from the blue. Beware, those who are honest!

DAINIK CHANDRIKA,  
May 19th, 1916.

62. The *Dainik Chandrika* (Calcutta) of the 19th May has the following:—

"The present and the past in war."

When man's brutal instinct take possession of him, that is to say, when under the impulse of those instincts he becomes determined to defeat his adversary in war, his whole nature changes, no matter whether he is a civilised man or a barbarian, an educated man or an ignoramus. The Kshatriyas and Rajputs of India were the only peoples on earth who could chasten their fighting instincts with moral and spiritual checks. In Europe also in the first days of Christian civilisation, the crusaders deprived war of much of its hideous brutality by their high and religious spirit of chivalry. In fact, without a certain amount of check engendered from a firm faith in God and a hereafter, war becomes only an unmitigated evil, unacceptable to all honest men. Religion alone can save men from brutality. Man cannot shake off the hidden brutality of his nature by means of intellectual culture and cultivation of material science, which more often than not nourish a man's brutal instincts by exciting his desire for sensual enjoyment and supplying him with means for such enjoyment.

The present war in Europe proves that in spite of all their much vaunted civilisation, intellectual culture and cultivation of science, the Germans and Austrians continue to be the same barbarous, heartless and inhuman Huns as they were before. There is no difference between them and the Negroes, Pathans, Tartars, Khurds and other turbulent races, except in their modes of warfare. Huns and Tartars had not developed a science to enable them to fight with the help of machines, and so they fought with swords and shields. The Germans are a scientific people and so they are waging war much more ferociously with terrible machines of destruction. Herein only lies the superiority of the Germans to the Huns. From the human point of view, however, the Germans are no whit less revengeful or more considerate to the vanquished than were the Huns.

Why should it have been so? Why, in spite of two thousand years of Christianity, a much vaunted civilisation, a high intellectual culture and skill, and an enormous development of material science, have not only the Germans but almost all the civilised nations of Europe become so cruel, so heartless and so intensely selfish? In reply we are bound to say that it is their faithlessness and want of self-restraint which have reduced them to such a deplorable condition. He is not a truly pious man who does not commit sin himself. In vain are the strength and manliness of the man who does not, at a sacrifice to his personal interest, rush to the battlefield to check the career of sin among others! We cannot praise the neutrality of the non-belligerent European Powers. They fail to realise how their neutrality is bringing ruin on all the white people of Europe. The sooner the war ends the better will it be for them, but if the war continues, the weaker will they become and the more gloomy will the future be for them. For, in proportion to Europe becoming weak, Japan will become strong, and however amiable the Japanese may be, they are Asiatics and are determined to uphold the glory of Asia. Japan is trying to become supreme in wealth, strength and intellectual culture



by extending her influence over China. If Europe remains strong, she may check the expansion of the yellow races, but if she weakens herself by internecine disputes, there will be none to check their progress after 10 years.

Europe is being debilitated in every way in this present war—her wealth, strength of men and strength of intellect are all being destroyed in it. If the war continues another year, both the victor and the vanquished will be equally crippled in wealth and strength. It is difficult to say whether the loss will easily be repaired. It will take at least fifty years to repair it. But in that time Japan will assume enormous proportions. From this point of view Germany is the worst enemy of the white races.

Germany is the root-cause of Europe's ruin. She must make full amends for her brutal conduct in Belgium, France and Poland. She seems to be determined to kill everybody, even if she has to die herself in the effort. If she cannot defeat her enemy fairly, she resorts to torpedoes, bombs from zeppelins and by every means unfair. No savage race of any country has ever shown such demoniac brutality as is being shown by Germany. The result of such conduct on her part will be her own ruin—weakening of Europe and the ultimate gain of China and Japan.

When we see and ponder over all this, we are led to think that the man of the present day is the same creature as he was in olden times. Intellectual culture, cultivation of science, development of means of communication and big armaments cannot alone remove the innate brutality of man. They simply minister to the physical senses of a man, but fail to arouse true manliness in him. Scratch him and he is the same beast as he was before. An uncultured savage will, on leaving his hut, dance sword in hand; the cultured savage will step out of his motor-car and exhibit his skill in firing shrapnel. Towards women the conduct of cultured and uncultured men is the same. Both equally indulge in rapine. As are the Germans, so are the Kols, Bhils and Santhals; as the Kaiser is so were Atilla and Nadir Shah. The only difference between them is in the mode of expression. In brutality both are equal. Do not, therefore, speak ill of ancient days and boast of present times. Do not curse barbarity and sing the praises of modern luxurious, money-hunting civilisation. In the scale of God both are the same. Both are brutal and intended for sensual enjoyment alone. In brutality man has ever been the same and will ever be the same. In godliness also man has ever been the same and will ever be the same. Boast no more of European civilisation.

63. The *Calcutta Samachar* (Calcutta) of the 20th May, in the course of a long article, entitled as noted in the margin,

Nation and war.

says that behind this great and bloody war in

Europe lies the dream of world domination by Germany. Germany is to-day stalking with sword in hand because she wants to see her people rise superior to other people. If, as a result of this great war, Europe gives up this spirit of dominating the world, then alone will the rivers of blood cease to flow.

It then goes on to say that Europe in her vanity has failed to realise that peace which India had realised long ago, and that because India is dependent.

It also deplures the fact that young men of India, under the glamour of European civilisation and under the spell of its charm, refuse to respect the ancient traditions of this land.

It warns young men against imbibing the spirit of Europe, which demands that one race must dominate over another. The bloody spectacle in Europe should be an eye-opener to them.

64. The *Dainik Chandrika* (Calcutta) of the 23rd May has the following:—

"The situation in Europe."

It is now necessary to understand the situation in Europe somewhat clearly, for in June and July the war will assume a different aspect; already matters have become somewhat serious. That is why Mr. Asquith is about to form a Cabinet with the leaders of all parties and thus distribute the responsibility for the consequences of the war equally among all. If there had been any likelihood of an early termination of the war there would not have been this attempt at a union of all parties.

Firstly, though Germany has failed to achieve any of the three objects for the accomplishment of which she entered the arena, no one has yet been able to dislodge her from the portion of hostile territory held by her. True, German

Calcutta Samachar,  
May 20th, 1916.

Dainik Chandrika,  
May 23rd, 1916.



forces have not yet been able to occupy Paris, to obtain a firm footing in Warsaw or to occupy the sea-board as far as Calais, but she holds with a firm grip what she has occupied. She has converted Belgium into a colossal fortress. To recover every inch of its soil would require the loss of the lives of thousands of warriors, as the battle of Neuve Chapelle has proved. To win back a small village and one mile of territory, England had to expend an immense quantity of powder and shot and incur appalling losses. The money which has been spent in firing three hundred cannon and in raining ball and shrapnels for a space of three hours would have sufficed to cover the whole tract of land up to Lille, an area of 15 miles, with a sheet of gold. There is, besides the loss of men, a loss which can hardly be computed in money. If the occupation of Neuve Chapelle alone requires such a terrible sacrifice, then what must be the cost of driving German forces from France and Belgium up to the banks of the Rhine! One shudders even to think of it.

On the other hand, it is simply impossible for any one to know what is happening in Russia. A perusal of the papers for the last nine months has not enabled us to understand whether Russia is winning or losing. If Italy now declares war against Austria that may perhaps help Russia a little. We do not know whether Germany will suffer in any way if Italy joins in the war, but there is no doubt that Austria will suffer. The infliction of losses on Austria alone will not bring about a termination of the war. England, France and Russia will not have achieved their ends so long as Germany is not humbled to the dust. There is one thing to take note of in this connection. If Italy, Russia and Germany can succeed in dividing the Austrian Empire amicably among themselves, there will be nothing to cause disunion. Italy will be content, for the present, with Trieste and Trentino, Russia will be appeased by the acquisition of Galicia, and Germany will be content with the sovereignty of Austria Proper with Vienna. The real bone of contention will be France and Belgium. Germany will not give up Belgium if she can help it. Germany wants the littoral of the open sea, and by the acquisition of it she hopes to destroy Britain's exclusive supremacy on the sea. If Germany remains "alive," she is sure to annex Holland and Belgium and extend her domain up to Calais. Germany is prepared to restore Alsace and Lorraine to France, but she will never give up Belgium if she can help it. On the other hand, if Russia obtains Constantinople and a part of the Levant she will be appeased, but England and the English nation will never allow Germany to occupy Belgium permanently if they can help it. It is well known that if Germany obtains a firm footing on the Belgian tract extending to Calais or to Dunkirk, England's supremacy on the sea will be shattered.

It is these considerations which make us think that the war cannot speedily end. Again, matters will take a serious turn if Russia makes separate peace with Germany; but there is an obstacle in the way. It is not in the power of Germany to give Russia that which England and France can give her. England and France are prepared to conquer Stamboul for Russia and make it over to her. But will Germany prove a traitor to Turkey at this juncture, especially when Turkish ascendancy at this moment will be to Germany's advantage? For, if Russia can enter the Mediterranean instead of Turkey, German sovereignty in the direction of Asia will receive a check. There is, therefore, no chance for the present of the disruption of the alliance between England, France and Russia. The fall of Germany will promote the interest of the Allies, but Germany will not be defeated so long as the Allies cannot enter Germany and vanquish the German Army. In one sense the Germans still remain victorious. They still hold Belgium, a third part of France, and Galicia. It is near the end of May and still no decisive result has been achieved. This leads one to think that if this state of things continues, the war will last for another year. Nay, it is to be feared that Lord Kitchener's prophecy may prove true, and the war may last for three years. In that case trade and commerce will be ruined, and people will die of starvation. The future lies in the hands of God and not in those of man.

BASUMATI,  
May 22nd, 1915.

65. Recent war news, writes the *Basumati* (Calcutta) of the 22nd May, shows that the aspect of the fight in Hungary has changed a little. In the west the situation continues as before, that is to say, severe fighting is going on in the region of Arras.

The situation in the war.



Thousands of soldiers are being killed and the Allies are steadily advancing. The Germans will not admit defeat so long as they will not be cleared out of Belgium and the allied troops will not carry the war to German soil. The German authorities are still indulging in tall talk and are telling their people that they are still victorious. Recently they circulated false news of a naval victory.

66. The *Dainik Chandrika* (Calcutta) of the 24th May has the follow-

DAINIK CHANDRIKA,  
May 24th, 1915.

"The sinking of the *Bangali*."

ing :—

We knew from the very first that the *Bangali* would sink, though we did not dare to speak out so long. Three forces worked its destruction, and they were, first, the jealousy which the whole affair of getting up the Ambulance Corps aroused in the hearts of many Civilians and even of many who were not Civilians; secondly, the fact of a flat with such a shallow draught as the *Bangali* being sent out to sea in the face of monsoonic weather; and thirdly, the disappointment which had been caused to the young Bengalis who formed the Corps by the fact of their being ordered to proceed to Mesopotamia instead of France. The circumstance of the *Bangali*, which was an emblem of Bengali loyalty, being sunk will no doubt gladden more than one heart. But we should like to know who is responsible for the loss of the boat. To whom is to be credited the folly of allowing a boat like her to face a stormy sea? The *Bangali* was, we hear, insured; but we do not care to be bothered about the loss which the firm who insured her will suffer. But ought not the Government of India to compensate the organisers of the *Bangali* movement for the pecuniary loss they have suffered? We hope that our kind-hearted Viceroy will do something in the matter.

67. The *Dainik Basumati* (Calcutta) of the 24th May is very sorry to hear of the loss of the *Bangali*, a thing which must

DAINIK BASUMATI,  
May 24th, 1915.

*Ibid.*

cause a keen disappointment to the young members of the Ambulance Corps as well as the Indian troops in Mesopotamia. The paper wonders why a boat with a shallow draught like the *Bangali* should have been allowed to face a stormy sea.

68. A correspondent writes to the *Mohammadi* (Calcutta) of the 21st May denying the allegation that Islam encourages the use of force in effecting conversions. The

MOHAMMADI,  
May 21st, 1915.

The preaching of Islam.

*Koran* encourages no aggression of any sort. The earlier Moslems took up the sword strictly as a measure of self-defence. The allegation that in India, Moslems sought to effect conversions by the use of the sword is a despicable lie. Some Moslem Sovereigns did indeed demolish Hindu temples, but that was due to political reasons. Often the destruction of these temples was necessary, because Hindu rebels had sought refuge in them. Sivaji, Ranajit Singh and others also similarly destroyed Moslem mosques. In Europe also churches have often been destroyed. During the Crimean war, the English and French destroyed some Russian churches where gunpowder had been stored. Moslems never attacked any State for the propagation of their faith. If Islam had really encouraged the use of the sword for promoting conversions, educated Christians could not have adopted Islam. Islam will secure a large number of new converts when the present war will have effectively proved the hollowness of the Christian religion.

69. The *Vartavaha* (Ranaghat) of the 15th May writes :—

VARTAVAHA,  
May 15th, 1915.

"The mischief of modern education."

No one will believe that the mad pranks of a few misguided youths can ever shake the foundations of the British Empire or tamper with the loyalty of its subjects. But their misdeeds are like pin-pricks, causing some amount of annoyance to the British Lion no doubt. Thefts and dacoities and murders of late become rather frequent, and many educated and respectable young men are implicated in these crimes. The cause of these youths going astray is the present system of godless education which develops in our young men perverse ideas of patriotism; and unless a radical reform is carried out in this system, the mischief will never be at an end. Our boys should be educated according to our ancient Hindu ideals, which would teach them to be loyal and peace-loving.



DAINIK BHARAT  
MITRA,  
May 18th, 1915.

70. The *Dainik Bharat Mitra* (Calcutta) of the 18th May says that contact with European civilisation has changed Indian life a good deal. The outlook of India has undergone a great transformation. This is evident on all sides. As an instance of this change the paper refers to the editing of vernacular papers as it existed some 20 years back. Nobody will now relish the writings of those days: What the people want now are better articles, well written and well conceived. The editors must have a good knowledge of History and Economics. Looking round, the paper does not find a single man capable of taking charge of newspapers and conducting them with ability.

It suggests that young men should be sent abroad, to serve on the staff of foreign periodicals and there learn the ways and methods of conducting newspapers.

BASUMATI,  
May 22nd, 1915.

71. The *Basumati* (Calcutta) of the 22nd May is grieved at the news of the death in the war of Captain Fowler, son-in-law of Sir Charles Bayley, and offers sincere condolence to His Honour and Lady Bayley at their sad bereavement.

RAJENDRA CHANDRA SASTRI,

*Bengali Translator to Government.*

BENGALI TRANSLATOR'S OFFICE,

*The 29th May 1915.*



## REPORT (PART II)

ON

## INDIAN-OWNED ENGLISH NEWSPAPERS IN BENGAL

FOR THE

Week ending Saturday, 29th May 1915.

## CONTENTS.

	PAGE.		PAGE.
List of Indian-owned English newspapers received and dealt with by the Bengal Intelligence Branch ... ..	321	(h)—General—	
<b>I.—FOREIGN POLITICS.</b>		Our villages ... ..	325
Nil.		The Press and official high-handedness ... ..	326
<b>II.—HOME ADMINISTRATION.</b>		The Arms Act ... ..	ib.
(a)—Police—		Treatment of malaria in Bengal ... ..	ib.
Behaviour of the Subordinate Staff of the Calcutta Police ... ..	323	Messrs. Shaikut Ali and Muhammad Ali ... ..	327
Crime, Police and Politics ... ..	ib.	Dakaities ... ..	ib.
A questionable measure ... ..	ib.	The Defence Act in the Punjab ... ..	ib.
(b)—Working of the Courts—		Cessation of dakaities in Bakarganj ... ..	ib.
Nil.		A Government <i>communiqué</i> ... ..	328
(c)—Jails—		Mr. Mahammad Ali's internment ... ..	ib.
Nil.		Ditto ditto ... ..	ib.
(d)—Education—		The Defence Act in the Punjab ... ..	329
Primary education in Bengal ... ..	324	What the reorganisation of a department means ... ..	ib.
(e)—Local Self-Government and Municipal Administration—		Separation of executive and judicial functions ... ..	ib.
Defective water-supply ... ..	324	<b>III.—LEGISLATION.</b>	
Local self-government and District Boards ... ..	ib.	An additional Member for the Executive Council ... ..	330
(f)—Questions affecting the Land—		Indians and the Executive Council ... ..	ib.
Nil.		<b>IV.—NATIVE STATES.</b>	
(g)—Railways and Communications, including Canals and Irrigation—		Nil.	
Railways versus Irrigation ... ..	325	<b>V.—PROSPECTS OF THE CROPS AND CONDITION OF THE PEOPLE.</b>	
		Nil.	
		<b>VI.—MISCELLANEOUS.</b>	
		The Liberal Press and Indian progress ... ..	331
		New and revised principles of Criminal Law ... ..	ib.
		Cruelty to animals ... ..	332
		Mobilise! Mobilise! ... ..	ib.
		How conscription may be averted ... ..	ib.
		A district authority's behaviour ... ..	333



CONFIDENTIAL

REPORT (PART II)

INDIAN-OWNED ENGLISH NEWSPAPERS IN INDIA

Week ending 31st May 1946

CONTENTS

1. Introduction  
2. The Indian-owned English newspapers in India  
3. The Indian-owned English newspapers in India  
4. The Indian-owned English newspapers in India  
5. The Indian-owned English newspapers in India  
6. The Indian-owned English newspapers in India  
7. The Indian-owned English newspapers in India  
8. The Indian-owned English newspapers in India  
9. The Indian-owned English newspapers in India  
10. The Indian-owned English newspapers in India  
11. The Indian-owned English newspapers in India  
12. The Indian-owned English newspapers in India  
13. The Indian-owned English newspapers in India  
14. The Indian-owned English newspapers in India  
15. The Indian-owned English newspapers in India  
16. The Indian-owned English newspapers in India  
17. The Indian-owned English newspapers in India  
18. The Indian-owned English newspapers in India  
19. The Indian-owned English newspapers in India  
20. The Indian-owned English newspapers in India  
21. The Indian-owned English newspapers in India  
22. The Indian-owned English newspapers in India  
23. The Indian-owned English newspapers in India  
24. The Indian-owned English newspapers in India  
25. The Indian-owned English newspapers in India  
26. The Indian-owned English newspapers in India  
27. The Indian-owned English newspapers in India  
28. The Indian-owned English newspapers in India  
29. The Indian-owned English newspapers in India  
30. The Indian-owned English newspapers in India

1. INTRODUCTION

The Indian-owned English newspapers in India

2. NATIVE STATES

3. PROGRESS OF THE COUNTRY AND CONDITION OF THE PEOPLE

4. MISCELLANEOUS

The Indian-owned English newspapers in India

The Indian-owned English newspapers in India

1. FOREIGN POLICY

2. HOME ADMINISTRATION

The Indian-owned English newspapers in India

3. THE INDIAN NATION

4. THE INDIAN NATION

5. THE INDIAN NATION

6. THE INDIAN NATION

7. THE INDIAN NATION

8. THE INDIAN NATION

9. THE INDIAN NATION

10. THE INDIAN NATION



# **LIST OF INDIAN-OWNED ENGLISH NEWSPAPERS AND PERIODICALS RECEIVED AND DEALT WITH BY THE BENGAL INTELLIGENCE BRANCH.**

**[As it stood on 1st January 1915.]**

NOTE.—(N.)—Newspapers. (P.)—Periodical magazines. Papers shown in bold type deal with politics.

No.	Name of publication.	Where published.	Edition.	Name, caste and age of Editor.	Circulation.
1	<b>"Amrita Bazar Patrika." (N.)</b>	Calcutta	Daily	Manmatha Nath Banarji, Brahmin	1,400
2	"Ananda Mohan College Magazine." (P.)	Mymensingh	Monthly	Kumud Bandhu Chakrabarti, of Jessore, Brahmin.	300
3	<b>"Bengalee" (N.)</b>	Calcutta	Daily	Surendra Nath Banarji, Brahmin, age 69.	5,000
4	<b>"Calcutta Budget" (N.)</b>	Ditto	Do.	Hem Chandra Datta, Kayastha, age 48	1,800
5	"Calcutta Journal of Medicine" (The). (P.)	Ditto	Monthly	Dr. A. L. Sarkar, L.M.S., Satgope, age about 43.	100
6	"Calcutta Law Journal" (The).	Ditto	Fortnightly	Hara Prasad Chatterji, Hindu Kayastha, and Jnanendra Nath Basu, Hindu Brahmin, vakils.	2,000
7	"Calcutta Medical Journal" (The). (P.)	Ditto	Monthly	Dr. Rai Chuni Lal Basu, Bahadur, Hindu Kayastha, age 51, and Dr. Purna Chandra Nandi, Native Christian, age about 50.	450
8	<b>"Calcutta Spectator" (N.)</b>	Ditto	Weekly	Lalit Mohan Ghoshal, Brahmin, age 40, and Hem Chandra Datta.	500 (Suspended.)
9	"Calcutta University Magazine." (P.)	Ditto	Monthly	Khagendra Nath Maitra, Kayastha, age 39.	300
10	"Calcutta Weekly Notes"	Ditto	Weekly	Jogesh Chandra Chaudhuri, Barrister-at-Law, Hindu Brahmin, age about 41.	1,700
11	"Case Law" (P.)	Ditto	Monthly	Mohim Chandra Ray, Khatriya, age about 45.	400 (Suspended)
12	"Collegian"	Ditto	Fortnightly	Nripendra Nath De, Kayastha, age 38	1,000
13	"Culture" (P.)	Ditto	Monthly	Gan Ch. Ray, Hindu Baidya, age 47	500
14	"Current Indian Cases" (P.)	Ditto	Do.	Manindra Nath Mitra, Hindu Kayastha, age 38.	1,000
15	<b>"East" (N.)</b>	Dacca	Weekly	(1) Mohim Ch. Sen, age 62, (2) Ishan Ch. Sen, (3) Durga Nath Ray, Brahmos.	200
16	"Field and the Calcutta Weekly Advertiser."	Calcutta	Do.	Hem Ch. Banarji, Brahmin, age 59	500 (Suspended.)
17	"Food and Drugs" (P.)	Ditto	Quarterly	Dr. Kartik Ch. Basu, M.B., Kayastha, age 57.	650
18	"Gardener's Magazine" (P.)	Ditto	Monthly	Bhuban Mohan Ray, Hindu Kaibarta, age 57.	800
19	"Glory" (N.)	Ditto	Do.	Kalachand Sarkar, Benia, age 33	50,000 (Free distribution.)
20	<b>"Habli Matin"</b> (English edition). (N.)	Ditto	Weekly	Gyan Ch. Ray, Hindu Baidya, age 46	1 000
21	"Health and Happiness" (P.)	Ditto	Monthly	Kartik Ch. Basu, Kayastha, age 46	500
22	<b>"Herald" (N.)</b>	Dacca	Daily	Priya Nath Sen, Hindu Baidya, age about 30.	2,000
23	<b>"Hindu Patriot" (N.)</b>	Calcutta	Weekly	Sarat Ch. Ray, Kayastha, age 47	2,000



No.	Name of publication.	Where published.	Edition.	Name, caste and age of Editor.	Circulation.
24	"Hindu Review" (P.) ...	Calcutta ...	Monthly ...	Bipin Ch. Pal, Hindu Teli, age 50	900
25	"Hindu Spiritual Magazine." (P.)	Ditto ...	Do. ...	Mati Lal Ghosh, Kayastha, age 60, and Pijus Kanti Ghosh.	400
26	"Indian Case Notes" (P.)	Ditto ...	Do ...	Manindra Nath Mitra, Hindu Kayastha, age 38.	1,000 (Suspended.)
27	"Indian Empire" (N.)	Ditto ...	Weekly ...	Hem Ch. Datta, Hindu Kayastha, age 49	2,000
28	"Indian Express" (P.) ...	Ditto ...	Monthly ...	Purna Ch. Basu, Hindu Kayastha, age 51.	100 to 250
29	"Indian Homeopathic Reporter." (N.)	Ditto ...	Weekly ...	Dr. Sarat Ch. Ghosh, Hindu Kayastha, age 46.	500 Discontinued for the present.
30	"Indian Homeopathic Review." (N.)	Ditto ...	Do ...	P. Mazumdar and J. N. Mazumdar, M.D.	200
31	"Indian Medical Record" (The). (P.)	Ditto ...	Monthly ...	Kaviraj Anukul Chandra Bisarad, Hindu Brahmin, age 38, and Committee.	800
32	"Indian Messenger" (N.)	Ditto ...	Weekly ...	Pratul Ch. Som, Brahmo, age 52	500
33	"Indian Mirror" (N.)	Ditto ...	Daily ...	Satyendra Nath Sen, Hindu Baidya, age 36.	1,200
34	"Indian Nation" (N.)	Ditto ...	Weekly ...	Sailendra Ghosh, Kayastha, age 31	800
35	"Indian Royal Chronicle" (P.)	Ditto ...	Monthly ...	Shamlal De, Hindu Subranabanik, age 47	Unknown.
36	"Indian World" (The) (N.)	Ditto ...	Weekly ...	Prithvis Ch. Ray, Hindu Kayastha, age 40.	500 to 1,000 (Suspended.)
37	"Industry" (P.) ...	Ditto ...	...	Kishori Mohan Banarji, Hindu Brahmin, age 36.	1,000
38	"Modern Review" (P.)	Ditto ...	...	Rama Nanda Chatarji, Brahmo, age 60	2,000
39	"Mussalman" (N.)...	Ditto ...	Weekly ...	M. Rahman, Muhammadan, age 34	1,000
40	"National Magazine" (P.)	Ditto ...	Monthly ...	Kali Prasanna De, Hindu Kayastha, age 67.	500
41	"Regeneration" (P.) ...	Ditto ...	Do. ...	Abinash Ch. Ray, Brahmo, age 36	200
42	"Rols and Rayyet" (N.)	Ditto ...	Weekly ...	Jogesh Ch. Datta, age 64	350
43	"Review" (P.) ...	Ditto ...	Monthly ...	Jogendra Rao Bhagawan Lal, Brahmin, age 33.	400
44	"Telegraph" (N.) ...	Ditto ...	Weekly ...	Satyendra Kumar Basu, Hindu Kayastha, age 32.	2,500
45	"Unity and the Minister" (N.)	Ditto ...	Do. ...	M. N. Basu, Brahmo, age 75	400 to 500
46	"University Magazine" (P.)	Ditto ...	Monthly ...	Manindra Nath Mitra, Hindu Kayastha, age 38.	390
47	"World and the New Dispensation." (N.)	Ditto ...	Weekly ...	Mohim Ch. Sen and Khettra Mohan Datta, age 60, both Brahmos.	400
48	"World's Messenger" (P.)	Ditto ...	Monthly ...	Sundari Kakhya Ray, Hindu Mahisya, age 28.	400
49	"World's Recorder" (P.)	Ditto ...	Do. ...	Kali Pada De, Hindu Kayastha, age 49	2,700



## II.—HOME ADMINISTRATION.

## (a)—Police.

467. Referring to the two cases against the police, recently disposed of by Mr. Camell of the Kyd Street Police Court, the *Amrita Bazar Patrika* says that their results and the Magistrate's observations confirm the almost universal conviction that the subordinate staff of the Calcutta Police needs strict looking after. They suggest that the failure in the prosecution of a large number of petty cases may either be due to the institution of false cases to satisfy a grudge or to the apathy of the subordinate police to proceed with them on certain consideration being offered to them. One way of remedying the evil is to punish the policeman who fails to produce the accused after the institution of the case brought by him. But as Mr. Camell says it is not possible for the trying Magistrate, for want of time and material, to enquire into the matter, the higher authorities of the Police Department ought to look to this. The matter is serious and demands the utmost attention of the authorities. The results of the above cases demonstrate that (1) the police extort illegal gratification from the public, (2) if refused, they are able to institute false cases against the party, and (3) if the party can satisfy them after the institution of the cases, the police may so arrange matters that the cases against them may be struck off.

Behaviour of the Subordinate Staff of the Calcutta Police.

AMRITA BAZAR  
PATRIKA,  
20th May 1915.

468. The Anglo-Indian, says the *Bengalee*, has only a political interest in the repression of dakaities and similar crimes; whereas Bengalis have a more close, vital and personal interest. And yet papers like the *Englishman* affect greater concern in the matter than the latter; and because Bengalis cannot see eye to eye with them or with the Indian bureaucracy, in regard to the ways and means for meeting this anxious situation, their sincerity is questioned and their desire to support Government in any reasonable measure that may be taken for the suppression of these criminalities is openly discounted. The journal asks whether the measures which have so far been adopted by Government, mostly under Anglo-Indian inspiration, in the course of the last ten or twelve years, have realised their objects in any perceptible degree. The situation was saved and changed, not by fresh repressions but by the statesmanlike concessions of Lord Hardinge. One shudders to think what the situation in India would have been to-day if Lord Hardinge had not come with a message of peace and reconciliation, and if as an earnest of this new and enlightened policy, the Curzonian partition of Bengal had not been repealed and the foundations of a real federal government had not been laid in the historic despatch of August 1911. But though a new policy was inaugurated at headquarters, the spirit of the subordinate administrations, and particularly of the bureaucracy, was not radically regenerated. Suspicion and espionage continued to control the lower officials and particularly the police. The pre-occupation of the latter in hunting down political criminals, has not wholly died away. The hunting of political criminals is conducted even to-day with much greater energy than the detection and punishment of ordinary offences against people's property, person, or honour. Many cases of ordinary dakaities seem to be presumed to have a political origin, and this encourages habitual criminals to commit many outrages with more or less impunity, for they know that suspicion will not fall on them but on the Babus who have been planning and plotting against Government. This political obsession prevents the authorities from taking the leaders of the people into their full confidence and accepting their help and co-operation for the prevention of these crimes, which is the only solution of this serious problem. Unless and until this is done, Government will never be able to adopt measures that will be both reasonable and effective for the suppression of these crimes.

BENGALIAN,  
22nd May 1915.

469. One of the features which strike the public in connection with the trial of the dakaity cases in the Punjab under the Defence Act, says the *Bengalee*, is the large number of acquittals. In the Jung dakaity case out of 140 persons sent up by the police as accused, there were so many as 58 who were acquitted. In the

A questionable measure.

BENGALIAN,  
26th May 1915.



Kotwasywala case charges were framed only against one and 34 accused persons were discharged. The obvious inference is that the police who sent up the accused for trial did not take the care they should have taken in collecting the evidence necessary for securing conviction. A special Act in which there is a relaxation of the laws of evidence in which the elaborate and careful procedure of the court of law is dispensed with and things are made easy is a temptation to those conducting a prosecution to slacken their efforts for conviction. The journal cannot help thinking that it has a demoralising effect upon the police, and the impression finds support from the facts to which reference has been made.

(d)—*Education.*

HERALD,  
22nd May 1915.

470. Speaking of the diminution in the number of primary schools in Bengal, the *Herald* remarks that the question now is, will the process of extinction go on at this rate,

Primary education in Bengal.

or will a better state of things exist in the future? In view of the importance of the subject, it is necessary that a clear and emphatic demand should go forth from the public that provision should be made in every budget for the opening of a fixed number of new primary schools in the Presidency. To level up the existing institutions may be necessary and desirable, but the work of extension is no less important and urgent. It is said that there is a shortage of qualified teachers, but this difficulty is bound to vanish gradually when the Government makes up its mind to handle the problem sympathetically. It is possible that there may not at first be a sufficient number of pupils in every school; but it should be remembered that it was not otherwise even in European countries where education is now universal. Compulsory education prevails in England, Prussia, France, and in fact in every other country where resort had to be taken to legislative compulsion in the matter. Such difficulties were overcome in every country. Why, asks the journal, cannot they be overcome in India?

(e)—*Local Self-Government and Municipal Administration.*

TELEGRAPH,  
22nd May 1915.

471. Commenting on the scanty water-supply of Calcutta, the *Telegraph* says that it is not that the Ganges has no more water to feed the pumps, but the Corporation will

Defective water-supply.

not supply it to those from whom a heavy scale of rates is extorted. In their supercilious disregard of the rate-payers' comfort and health, neither the City Fathers nor their Executive will listen to the cry for water. Even the unfiltered water-supply is not adequate. The present Governor of the Presidency has from the very beginning taken a deep and sincere interest in the question of water-supply. The journal therefore appeals to him to come to the rescue of the rate-payers of Calcutta. Where is now the boast of a continuous water-supply,—he might conveniently ask the City Fathers. And how is it a larger supply was possible in the winter months than is obtained during this period of unprecedented heat? The Chairman does not pay much heed to the questions of non-official or representative Commissioners; but if they emanate from the ruler of the Presidency he will be induced to make some sensible reply. The situation in the interior is equally bad, for complaints are heard on every hand. If the journal is not much mistaken, the Government reminds District Boards every year of their duty in the matter of water-supply. It is time this was done now, and backward Boards stimulated to action.

AMRITA BASAR  
PATRIKA,  
26th May 1915.

472. The sort of local self-government which the people of this country

Local self-government and District Boards.

enjoy, so far as District Boards are concerned, writes the *Amrita Bazar Patrika*, is apparent from the following incident which appears in the *Bihar Express*. The post of District Engineer of the Patna District Board having fallen vacant temporarily, Government was first approached by the Board to depute an officer to fill the vacancy. Government, however,



announced its inability to do so as no officer of the Public Works Department was available at the time. The next course adopted by the Board was to advertise at considerable cost for applicants for the vacancy. When a large number of applications had already been received, Government stepped forward and said that it could lend the services of a Public Works Department officer. The Board was in an awkward position, and, to avoid displeasing Government, requested the officer in question to submit an application, which was done. At a recent meeting, the Board went further and declared that the subsequent offer of the Government closed further discussion on the subject of the appointment of the District Engineer! The claims of other candidates were thus not even discussed and a considerable amount of public money was wasted in advertisements. As long as the Board will have the Magistrate-Collector as its Chairman and a number of *ap-ke-wastes* as its members, such a sorry apology for local self-government must be the result.

(g)—*Railways and Communications, including Canals and Irrigation.*

473. Although it is a matter of common knowledge, remarks the *Calcutta Budget*, that railway and irrigation works play an important part in the agricultural and industrial

CALCUTTA BUDGET.  
21st May 1915.

prosperity of a country, yet in India, where railways and irrigation form two very important heads in the annual budgets, it is not known if the respective merits of the two works have ever been carefully considered. The powerful advocacy of the Anglo-Indian Chambers of Commerce has resulted in the country being covered with a network of railways and still the cry is for further railway extension. Indian opinion counts very little in the councils of the Empire, and irrigation works, which India wants most for the improvement of agriculture, drainage, sanitation, etc., have been practically starved. But it is for the paternal Government, the custodian of the welfare of the Empire, to judge between the merits of railways and irrigation and allot funds according as each may appear to deserve in the best interests of the country. India is to be governed in her own interests and not in those of the Chambers of Commerce. While railways facilitate transport, they cannot help either in improving or increasing production, which is the most important question that ought to engage the serious attention of Government, if prices are to be brought down to their normal limit and peace and order restored. The best way to improve and increase production is to spend more money in the extension of irrigation works. Irrigation has many advantages over railways. In fact railways are often benefited by irrigation works. But irrigation has been subordinated to railways and far greater sums of money have been spent on the latter. It is no wonder that in such circumstances the prices of food-stuffs have risen abnormally high, and in spite of the finding of the recent Commission, the majority of the people are suffering from chronic poverty.

(h)—*General.*

474. Remarking on an article in the *Commonweal* complaining of the system of administration pursued in this country in respect of villages, the *Herald* says that but for

HERALD  
19th May 1915.

the protection which Indian villages enjoy now from foreign danger it would be difficult to believe that they are under the rule of an enlightened Government. Education and sanitation are two prime necessities of life, but the neglect of village education is too notorious to need discussion. As regards the problem of sanitation, the Government has not yet been able to frame a practical scheme to improve the condition of Indian villages, and medical assistance is conspicuous by its absence there. It may be said, however, that the resources of the State are limited. This argument, says the writer, is reasonable but only up to a certain limit. The villagers are too intelligent to entertain very great ambitions. They ask for no college, but for an elementary school; for no hospital, but for a dispensary, at least a trained midwife, for no regular and costly court, but an unpaid panchayat consisting of their own people. In fact, they ask for little more than is given to villages in other parts of the world. The writer refers to the drain of wealth from the villages, and it



appears to the paper that that is the chief cause of the present degradation of the villages. The money taken away from the village seldom returns to it now. The improvement of villages depends entirely on the improvement of the pecuniary condition of the people inhabiting them. This can only be done by improving agriculture and establishing a large number of cottage industries.

CALCUTTA BUDGET,  
20th May 1915.

475. Referring to the cases of Mr. Forrest and Mr. Lyall, who have been promoted in spite of having performed their duties in an unsatisfactory manner, the *Calcutta Budget* says it means that the Government in this country appreciates public criticism in such a queer manner that whenever an officer becomes notorious by his vagaries and high-handedness and appears in public print, the Government promotes him, simply to show its contempt for public opinion and to maintain what it is pleased to call its prestige. From what little is known of the administration of other countries, the journal is painfully certain that nowhere else will such spectacles be seen. Of course, undeterred by such a strange attitude of the rulers, the Press would continue to discharge its sacred duties, without fear of favour or frown,—content to let the civilized world judge between itself and the enlightened English rulers. The paper is confident that a time will come when the latter will feel ashamed of their own conduct and realise the danger of thus ignoring the voice and interests of the subject peoples.

AMRITA BAZAR  
PATRIKA,  
21st May 1915.

476. While there is a popular demand for the relaxation of the Arms Act, the *Amrita Bazar Patrika* says that, according to a notification in a recent issue of the *Calcutta Gazette* by the Commissioner of Police, to carry a *lathi* in any public place in Calcutta is an offence. It is a pity that the authorities do not realise that overdoing a thing serves no useful purpose, but causes much mischief. One can understand what a gun or a sword is, but one does not know if there is any difference between a large stick and a *lathi*. And who knows if a person carrying a large stick is not liable to prosecution, under this notification, though it is not included in the list of weapons tabooed? The framers of the Press Bill took every possible care to close all loopholes for journalists, whose writing might offend the susceptibilities of the authorities, to escape, but they were not yet satisfied. So just when it was going to be passed they added "or otherwise" to the list of offences under the Act. Similarly, in the police notification, to carry *any* "offensive weapon" has been made an offence. Now, what is an "offensive weapon"? A *dah* or a *banti* or even an ordinary knife may be used for offensive purposes. Do they come under the notification? And what may be the penalty for carrying a *lathi*? That has not been mentioned.

AMRITA BAZAR  
PATRIKA,  
21st May 1915.

477. Referring to the way in which the sanitary authorities of the Government of Bengal extol the virtues of quinine as a sovereign cure for malaria, the *Amrita Bazar Patrika* says that the people appreciate its value in the treatment of malarial fever, though not as a prophylactic. According to official estimate, 80 grains of quinine are required to eradicate thoroughly malaria from a person's system even in mild cases. But the analysis of the dispensary returns shows that these are given less than 10 grains per case, as a rule. Then, again, for some reason or other not known to the public, the special malaria doctors were conspicuous by their absence in some of the worst affected parts of Bengal. Here is a startling fact which is not generally known, namely, that the Government contributes scarcely anything from its exchequer for the maintenance of the so-called Government dispensaries. All the expenses of the dispensaries are met from the contributions from the Municipalities, the District Boards and local subscriptions, etc. Besides, even the pay of the Government Assistant Surgeon is realized from dispensary funds. On account of this, the resources of the Municipality and the District Board are seriously crippled, and they can therefore spend very little money for such important objects as general sanitation, drainage, etc., nay, even for buying the necessary stock of quinine for malarial patients coming to the dispensaries under their control. It is said that the cost of one shell of a modern dreadnought is a thousand pounds sterling. If the Government would set aside the cost of only a few shells of this type for the supply of quinine for the people, the lives of tens of thousands may thereby be saved.



Messrs Shaukat Ali and Muhammad Ali.

478. The orders of the Chief Commissioner of Delhi, under the Defence of India Act, passed on Messrs. Shaukat Ali and Muhammad Ali, have taken by surprise, writes the *Mussalman*, the entire Moslem community, if not the whole country. The nature of the offence is not known to the public, but the personal liberty of the two gentlemen has been taken away by a single stroke of the pen, under a law, the necessity for which was of a doubtful nature, even according to most of those Indians who supported the measure. It is stated that, in the opinion of the Chief Commissioner, the two brothers have acted in a manner prejudicial to public safety. How far this opinion is based on fact, it is unable to say. But some recent decisions of the Calcutta High Court have clearly shown how sometimes police evidence is absolutely unreliable, especially when it is not tested in a court of law. It is a great pity that the Chief Commissioner of Delhi should have thought it proper to take such a drastic step on information the correctness of which may be questionable. The journal protested against the law when it was passed and at the same time expressed a hope that it would be applied with due caution, but it is sadly disappointed. In the absence of any positive evidence, brought to light, against Messrs. Shaukat Ali and Muhammad Ali, the paper feels inclined to say that in their case the law has been applied most indiscriminately. It does not know how long this state of things will be allowed to continue.

479. Those who see the ghost of political crime in every dakaity and burglary, says the *Telegraph*, can do worse than take stock of the numerous dakaities that are being reported from the districts of the 24 Parganas, Howrah and Hooghly. For the last few days dakaities have been committed without interruption. Yet these are admittedly the handiwork of professional *budmashes*. The same thing, according to the *Pioneer*, may be said of Bakarganj. Does it not, therefore, stand to reason that the authorities, instead of running after a mare's nest, should apply themselves to the detection of dakaities, irrespective of the fact whether they are political or professional?

480. The *Telegraph* writes that while the Bagarpur and Jogiwalla dakaities in the Punjab have shown that even a Special Tribunal under the Defence of India Act will not convict people arrested by the police without adequate and sufficient evidence, and that Public Prosecutors will not press the charge when they think that the evidence placed before them is unimpeachable, they are considered to have been the result of economic causes. Where, then, is the necessity of having the statute book burdened by another piece of legislation? On the other hand, Government would have done well if it had paid greater attention to the question of improving the police and their methods, as also their relations with the public. Whatever it is, if it is a fact that these dakaities were economic in their origin, and that in all the crimes in that region it was the Hindus who were victimised by the Muhammadans, does it not stand to reason, asks the paper, that all possible efforts should be made to put a stop to them? The small number of convictions would not surely serve to act as such a deterrent as to preclude the idea of their recurrence. What is, therefore, wanted for the safety of His Majesty's subjects is, that the police should, by their activity on proper lines and not by the arrest of innocent people, make it impossible for the criminals to resume their depredations.

481. Remarking on an article in the *Pioneer* in which it is stated that since the arrest of close upon 100 persons in the district of Bakarganj not a single dakaity has been reported there, the *Telegraph* says it must be remembered that these arrests have been made only in the criminal sections of the community. It may, therefore, be freely argued that the dakaities which were only daily occurrences before the drive, could not but have been the handiwork of professional *budmashes* and not of *bhadralok* as the police are so anxious to prove. The paper is at one with the *Pioneer* when it suggests that a few political crimes have put a premium on dakaity and enabled criminals to ply their nefarious trade with considerable immunity. It is apparent that the truth of this has dawned on the authorities as well, judging by the drive of professional

MUSSALMAN  
21st May 1915.

TELEGRAPH,  
22nd May 1915.

TELEGRAPH,  
22nd May 1915.

TELEGRAPH,  
22nd May 1915.



evil-doers in Bakarganj. Let the rulers take this common-sense view of the situation and dakaities must necessarily become fewer even if they do not altogether disappear. The journal congratulates the police on their success in this respect.

TELEGRAPH,  
22nd May 1915.

482. Commenting on the *communiqué* issued by the Government of Bengal regarding the search of the conveyances of several notable persons on the occasion of the unveiling ceremony of the statues of Lords Ripon and Minto, the *Telegraph* expresses its surprise that this candid explanation and expression of regret at an untoward circumstance has not given much satisfaction to some of its contemporaries. It does not see what else the Government could do. His Excellency does not countenance the action of the sepoys of the 16th Rajputs acting under orders of their Havildar; but, owing to the departure of the Havildar of the regiment for the front, he cannot possibly hold any enquiry to find out from whom the orders emanated. It should be remembered that if the cars of several Indian gentlemen were stopped and searched, the same unwelcome attention was paid to European dignitaries as well. And when it is found that the Lord Bishop and the Officer Commanding the Presidency Brigade were among the victims, it becomes self-evident that the authorities at least were innocent of any intention to put any body to disgrace and dishonour. The journal is sure the public will be satisfied with the *amende honorable* of the Governor in Council. Of course, it would have been better if the military had not been employed on this duty, as ordinary sepoys could not be expected to recognise public men or civil officers and were thus liable to commit mistakes. However, what has been done cannot be undone and so it would not pay to cry over spilt milk.

BENGALÉE,  
23rd May 1915.

483. Referring to this subject, the *Bengalee* writes that at Delhi a crowded meeting was held at which resolutions were passed expressing sympathy with the brothers and appealing to the Chief Commissioner to reconsider his decision. Further a third resolution urged the Mussalmans of India to organise an all-India memorial to His Excellency the Viceroy. The journal does not see why the memorial should be confined to the Muhammadan community. Many Hindus would be glad to be associated with it. For Mr. Muhammad Ali is a true patriot, and whatever differences of opinion there may be in regard to some of his writings he has fought the battles of India—of Hindus and Muhammadans alike. It is unwise to proceed against such a man. Such a course is futile; it invests him with the honours of martyrdom. It is useless to disguise the fact that much of the popularity of Mr. Tilak is due to the way in which the authorities have treated him during his public career. But bureaucracy is slow to learn. Its sense of infallibility stands in the way of its profiting by the lessons of the past.

AMRITA BAZAR  
PATRIKA,  
24th May 1915.

484. Remarking on the same subject, the *Amrita Bazar Patrika* says, that two meetings of the Muhammadans of Delhi have been held in that city, protesting against the order of the Chief Commissioner of Delhi regarding the internment of Messrs. Muhammad Ali and Shakwat in Mehrauli and adopting a memorial to be submitted to the Viceroy to reverse it. In the first meeting, Mr. Abdul Aziz, pleader, who was voted to the chair, said that the action taken by the Government against the two Muhammadan gentlemen meant not only a "great misfortune" to the parties concerned but also that the liberty of the people was in danger. He then described how the Muhammadans throughout India were grieved on this account. But he might have added that all sections of the Indians have felt equally grieved, and that for obvious reasons. Indeed, a more injudicious act than such needlessly harsh treatment to two distinguished Muhammadan leaders at a crisis like this cannot be conceived. The President in the course of his address referred to an incident not generally known, which throws a good deal of light on the inner feeling of Mr. Muhammad Ali towards the Government. After the outbreak of the war with Turkey, Mr. Abdul Aziz and Dr. Abdul Rahaman were sent for by Major Beadon, Deputy Commissioner of Delhi, and, when they came, the official asked them what the Muhammadans thought of the war with Turkey. Mr. Aziz thereupon assured Major Beadon that it was not a religious war, and



Mr. Muhammad Ali was one of the first who said that he would stand by the side of the Government and die for his King and his country, if it became necessary to do so, and this Muhammad Ali was a representative of the Muhammadan community and always interpreted the true views of the people towards the Government. It is a puzzle that one who cherishes such a loyal feeling towards the Government, should be treated as a suspect.

485. The Special Commissioners at Multan are disposing of the cases placed before them with lightning speed, writes the *Amrita Bazar Patrika*, but how bitterly disappointing must the results of the trial be to those Anglo-Indian officials and papers that are ardent admirers of the police. In the Kotwasyawala case, they have framed charges against only one man, the remaining 34 accused being discharged. What a compliment to the enquiring police! And what a compliment, too, to the authors of the Defence of India Act, who justified it on the ground that daktaities and other serious crimes were so rife in the Punjab and Bengal that the administration in these provinces would fall to pieces if a drastic measure of that kind were not passed and introduced at once. The discharge of so many of the accused shows that either the police charged innocent men, or they could not arrest the real offenders and substituted wrong people in their place. And the authorities wonder why the police are so unpopular in this country! Strangely enough not only have the Special Commissioners not a word of censure for the police, but they practically white-wash their conduct by saying that "no blame or discredit attaches to the police for what they did or failed to do in this case!" Of course not, for are they not policemen? And policemen can do no wrong. No wonder that the Punjab Press is saying ugly things with regard to the decision of the Special Commissioners. Two birds are killed with one-stone: first, the Hindus are gnashing their teeth and beating their breasts as the discharged accused are all Muhammadans; secondly, the police are snapping their fingers at their detractors.

486. The reform of every department in India, says the *Amrita Bazar Patrika*, means the creation of more appointments. The people cried for education. They no doubt received some, but were also burdened with a number of highly paid educational officers whom they did not want, with the result that a large part of the educational grant is swallowed up by the salaries and establishments of these officers and very little money is left for the spread of education. The same remark applies to the Sanitary Department, and it goes without saying that the Madras agricultural reform will also share the same fate. The people of Madras will no doubt have the privilege of maintaining a large number of officers in their Agricultural Department, but they will see very little of agricultural improvement they are hankering after for want of funds. The question then arises: Does the kind of training imparted in Indian agricultural schools and colleges promote the cause of agriculture in any way in this country? The learned experts, both in the Sanitary and the Agricultural Departments, no doubt make interesting researches and experiments. Have these, however, been of any practical use to those who pay so much money for their upkeep? In Bengal, as in many other provinces, Agricultural Departments have been in existence for a long time. But the state of agriculture is exactly the same as it was thousands of years ago. The agricultural authorities blame the raiyats, but, as a matter of fact, the latter know better how to raise crops properly than many of these learned experts of the agricultural institutions. It is said that the raiyats are too conservative to accept improved methods of agriculture. That is not the case. They are quite willing to carry out improvements if the usefulness of the same can be proved to them. But they see that the so-called improved methods are no better than theirs and hence they adhere to their own.

487. Commenting on an article in the *Pioneer* on the appointment of Sir Sankarana Nair as the Education Minister, the *Bengalee* says that the *Pioneer* apparently chuckles over the appointment because it gives it the opportunity of taunting its political opponents. It tells the Congress-party they are

AMRITA BAZAR  
PATRIKA.  
25th May 1915.

AMRITA BAZAR  
PATRIKA.  
25th May 1915.

BENGALIAN,  
25th May 1915.



urging the separation of judicial and executive functions; and this appointment shows that they cannot be wholly divorced from one another. Here is a Judge translated to one of the highest executive appointments. To that the *Bengalee's* reply is that the principle in India is not carried out to the extent that it should be, with the result that there are many miscarriages of justice and abuse of authority. It is not enough that there should be two separate Services, but that they should not commingle. The separation should be far more distinct. An absolutely ideal separation may not be possible in the existing state of things; but the ideal is very far off. Even in England, the ideal has not been reached. The Lord Chancellor who is the head of the judicial administration and presides from time to time over the sittings of the Judicial Committee of the Privy Council, is a member of the Cabinet which is the highest Executive Council of the Empire. He is both a Judge and a member of this Council,—a combination of somewhat incompatible functions. The English system which places the judicial officer in a position of absolute independence, free from the dictation or even the influence of the chief executive officer of the district should, however, be introduced. That is the crux of the whole reform.

### III.—LEGISLATION.

BENGALIEE.  
20th May 1915.

488. Speaking of the strengthening of the Indian element in the Executive Council, the *Bengalee* says that the proportion of Indian members should at least be one-half of the entire numerical strength of the Executive Council, independently of the Governor, in order that Indian opinion may find adequate expression in the highest councils of the Government. A solitary voice, useful it may be for protest, is useless for purposes of action. It is drowned amid the votes of his colleagues who may be opposed to him. If the member had an Indian colleague by his side, he would feel stronger and would be better able to do his duty; the object of the Government in introducing an Indian member into the Executive Council would indeed be better fulfilled. At present the reform is nominal, it would then be real. It would indeed seem that the Parliamentary Statute contemplated an additional Indian member on the Provincial Executive Councils. At any rate no amendment of the Statute is needed for this purpose. Clause (a) of section 3 of the Indian Councils Act of 1909 specially provides that the number of members for the Executive Council of Bengal may be four. There is a similar provision for Madras and Bombay. The clause has not been repealed by the Government of India Act of 1912 (2 and 3, Geo. 5) raising Bengal to the status of a Presidency Government. There are now three members on the Executive Council of Bengal, of whom only one is an Indian. Another Indian member may be appointed to the Council in perfect conformity with the Parliamentary Statute. It is a matter of executive action. The demand of the country is growing in this connection and will before long assume the proportions of a national cry.

BENGALIEE.  
26th May 1915.

489. The principle has been laid down, writes the *Bengalee*, by a great Indians and the Executive Lieutenant-Governor, with the full approval of Council. the then Secretary of State, Lord Morley, that government by compulsion should give place to government by persuasion. If the principle is really to be given effect to, the active association of popular representatives in the Executive Councils of the Empire is a necessary condition. For they deal with the more important matters of Government and with those general principles which determine the every-day work of administration. It is fortunate that both the Law Member and the Education Minister are Indians. The journal trusts that this will be a part of a permanent arrangement. An Indian duly qualified is best fitted to preside over the Law Department, as he would know better than the most qualified Englishman the trend of Indian public opinion with regard to projects of law. Further, by his position, he acts as a brake-power, restraining the exuberance of executive zeal. As for the Education Minister, he ought always to be an Indian. He is also in charge of the Department of Local Self-Government. Education and local self-government are the two questions in which the people



of India feel the deepest interest. For with them are bound up the prospects of Indian advancement. Here the paper should like to see one of its own countrymen moulding and shaping the policy of the Government of India, adapting it to Indian requirements and to the exigencies of modern progress. The journal believes Sir Sankarana Nair is eminently qualified for this task. The system of local self-government is perhaps on the whole more advanced in Madras than anywhere else. Sir Sankarana Nair has been closely in touch with it and may be expected to look upon questions of local self-government from a broader standpoint than that of the bureaucrat. As for educational matters, he will be no faddist, but will not only have a keen sense of modern educational requirements, but also of the conditions of the country with special reference to the poverty of the people, for enforcing them. Altogether the journal anticipates for him a brilliant record of loyal and patriotic service in the Executive Council of the Government of India.

#### VI.—MISCELLANEOUS.

490. One of the most hopeful signs of the future political advancement of India, writes the *Bengalee*, is the sympathy of the Liberal Press of England with Indian hopes and aspirations. What would have taken years

BEN ALER.  
21st May 1915.

The Liberal Press and Indian progress.

of agitation to do, has been done by this war in a few short months. There is ample evidence forthcoming to show that England is prepared to make amends for her slackness in the past, and that in the future she will see that justice is done to India. The voice of calumny and of falsehood that used to denounce educated India and place before the British public the spectre of sedition in India has been hushed, because it no longer receives a hearing. The war has lifted the veil that hung over the country and darkened the political atmosphere, and England can now see things for herself in their true light and judge them in their true perspective. Power is seldom known to have committed suicide. It has always to be fought and overcome. Even in England itself, where political evolution has been of a unique order, every civic right has been won after years of contest. The journal should be ignoring this lesson of history if it ever anticipated that bureaucracy would relinquish its power without a struggle or its predilection for personal government without a sigh. While it fully realises the existence of this obstacle in the way of Indians, it is comforted by the assuring fact that the Liberal Press of England is now their ally in the struggle for political emancipation. This is evidenced by its outspoken utterances on the rejection by the House of Lords of the proposal to create an Executive Council for the United Provinces. A section of the Anglo-Indian Press pretended to be influenced at the speech of His Excellency the Viceroy in which he voiced the opinion of Indians at the wrong done to them by a few retired and reactionary bureaucrats of the gilded Chamber. What would it say to the observations of the British Press, wherein not only the action of the Lords is denounced but is also disclaimed by their own countrymen? Will bureaucracy and their spokesmen in the Press note the signs of the times and modify their views accordingly? The old attitude will not be tolerated by the British democracy any longer. The sooner this truth is realised the better for all parties concerned.

491. The way in which a large number of criminal cases are disposed of by our Courts has led the humourist on the staff of the *Amrita Bazar Patrika* to lay down the following new principles of criminal law:—

AMRITA BAZAR  
PATRIKA.  
22nd May 1915.

New and revised principles of Criminal Law.

(1) The presumption of innocence in favour of an accused person is a fiction of English law utterly unsuited to the requirements of this country. The basis upon which all criminal trials should proceed is that if the accused is proved to be innocent he is *sure* to be acquitted. The foundation upon which this principle rests is the previous police investigation or the enquiry held by a Magistrate. It is idle to suggest that the police unnecessarily send up cases for trial and Magistrates and Judges proceed with them as if they had nothing better to do. (2) After conviction it is for the accused to clear himself; all possible presumptions thenceforward should be drawn against him by an



Appellate or Revisional Court. (3) After conviction the accused is not entitled to be released on bail even in bailable cases. *Vide ante* paragraph (2) for reasons therefor. (4) Revisional and appellate powers are absolutely and undoubtedly *discretionary*—the Courts are *not bound to interfere*.

TELEGRAPH,  
22nd May 1916.

492. Cruelty to animals, says the *Telegraph*, is an offence which shocks a person, whether he is Indian or European, although as a matter of fact it is the European—

Cruelty to animals.

the meat-loving European—who takes the greatest interest in the question. It is a matter of common knowledge that carters, milkmen, hack drivers, washermen, etc., treat the cattle in their charge with revolting inhumanity. There is a Society for the Prevention of Cruelty to Animals and it employs quite an army of agents on quite decent salaries. Cases also are frequent before the Presidency Magistrate's Courts, resulting in fines, often so insignificant as to have no deterrent effect on the offenders. The Government has not been blind to the desirability of improving matters, for it has indited a resolution on the subject, and, as in everything else, has appointed a commission. The journal has never been much impressed by the appointment of commissions and committees, of enquiries and surveys, not that these never produce tangible results, but because in its experience it has had so many of these without any appreciable advance or improvement in the situation. It is to be hoped, however, that the present Commission will be more effective than its predecessors.

CALCUTTA BUD ET.  
24th May 1916.

493. Referring to Lord Kitchener's appeal for 300,000 more men, the *Calcutta Budget* says that if women have to undertake many duties which hitherto were the

Mobilise! Mobilise!

close preserve of men, it becomes self-evident that there are not very many men left in the country. Again, from reports received from the United Kingdom it appears that several industries are suffering for want of men. If in the face of all this, another 300,000 men are to be drafted into the army, one can imagine what the fate of the industries will be. Should conscription be introduced, the majority of the civil English population of India must leave. Lastly, for the defence of the Empire as a whole, a much larger army than Lord Kitchener now demands, must be employed elsewhere than in the actual arena of hostilities. It is for all these reasons that the journal urges the rulers to pay patient and cool attention to its suggestion. The resources of India are unlimited; her peoples have proved beyond doubt their martial qualities. Why then should not the requisite number of men be raised here? Situated as India is, it may not perhaps be possible for her to pay for a larger army in the field than she is maintaining at the present moment; but she can find the material, and better material no commander can wish for. What the paper, therefore, urges is that Government should recruit as many lakhs of Indians as might be necessary, and throw open Bengal to the activities of the recruiting sergeant. Even if it be urged that the lower ninety of the population of Bengal are as yet untried as a fighting unit, Bengalis may, without hesitation, be trained and sent out as officers, of whom also there is gradually becoming a dirth. By adopting such a course, the Government would strengthen its own position and deepen the loyalty of the Indians. Probably the last would be heard of anarchy and unrest. The journal does not deny there is disaffection and unrest, but firmly believes it is due to patent distrust of the subject races.

INDIAN EMPIRE,  
25th May 1916.

494. The fact that more Bengali volunteers are ready to proceed on active service, writes the *Indian Empire*, reminds

How conscription may be averted.

one of the call of Lord Kitchener for more troops—for 300,000 additional men to fight in the western theatre of the war. Where are these men to come from? It is being suggested in England that the law of conscription should be introduced to meet this emergency. But then, such a course would prove fatal to British industries and British trade, nay, even to the successful prosecution of the war, inasmuch as the manufacture of munitions of war must necessarily demand a large army of workmen. India so far has contributed 124 regiments of infantry and 23 regiments of cavalry; but she is none the poorer for it. She can supply as many more regiments within the next six months if need be without feeling the strain. Moreover, if conscription is introduced, most of the Europeans in civil employ will perhaps have to be drawn upon. But such a course would hardly be *justified*.



at a moment like this. It is, therefore, time that the authorities should think of enlisting Indians, including Bengalis, in much larger numbers than now. The Eurasians, too, should be employed. If this advice were acted upon, there would be no difficulty in obtaining men.

495. Remarking on the way in which the district authorities make them-

A district authority's behaviour.

selves dreaded by and unpopular with the people, the *Calcutta Budget* cites the following incident:—

CALCUTTA BUDGET,  
28th May 1915.

Mr. Perrot, Deputy Commissioner of the Sonthal Parganas, was out walking in the streets of Dumka, full to overflowing with his dignity as head of a non-regulation district. On the way he met three children, students of the local school. Mr. Perrot supposed they did not *salaam* and wish him, "good morning," while they say they did. At once his heavy load of dignity, too heavy for him to bear, was lightened; and in order to refill it he entered into most amiable conversation with the youngsters. Indeed, in their simplicity—they were thinking the *shahib* had descended from Heaven, when the latter,—alas, for the shade of Macaulay!—took them to the house of the Sub-Inspector of Schools. This man wrote down their names and carried these to the Head Master, Babu Ananda Chandra Pati. The sequel, however, was pathetic and tragical, though Mr. Perrot may have relished it. The three urchins were caned and fined one rupee each. It is in this way the British Lion, according to these officials, should maintain its prestige; but is this possible in the 20th century? The fact is that officers of Mr. Perrot's stamp are doing their best to alienate the sympathy and respect of the masses.

F. P. McKINTY,

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11, CAMAC STREET,  
CALCUTTA,

*The 29th May 1915.*



8